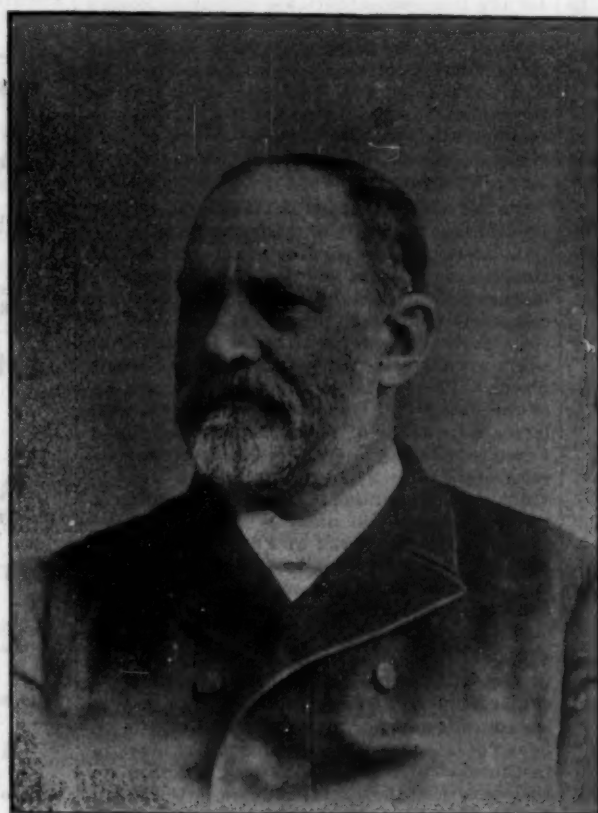


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# Zion's Herald

WEDNESDAY, DECEMBER 31, 1902



THE LATE BENJAMIN M. ADAMS, D. D.

END HOBBS

## RENEW YOUR SUBSCRIPTION

THE denominational paper has two reasons for existence—profit and the advancement of the Church of God as helped through its denomination.

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## Jesse Lee's Part in the Revolution

AN ardent admirer and a close student of Jesse Lee writes: "You speak of Lee as a soldier of the Revolution and having a hand in the good fight which broke the odious yoke of tyranny, etc. It is said in Lee's Memoirs that 'the militia were drafted, and it fell to Mr. Lee's lot to go.' Lee felt compelled to go, and joined the army July 29, 1780; but when the sergeant came round to distribute the guns, and offered one to Lee, he refused to take it. The colonel came and put Lee under guard. That night Lee was a prisoner under guard. The next day being the Sabbath, he was up as soon as light and began to sing. Many gathered, and after several songs Lee prayed with them. He was asked to preach. The colonel gave consent. After preaching, the colonel took him aside and talked with him on the subject of bearing

arms. Lee says: 'I told him I could not kill a man with a good conscience, but I was a friend of my country and was willing to do anything I could while in the army *except fighting*.' He was put to driving a baggage-wagon, but he obtained his discharge Oct. 29, 1800. Of course you will recall all this now attention is called to it. Certainly Lee's weapons of warfare can hardly be boasted over as carnal!"

## WEEK OF PRAYER

## Program of Evangelical Alliance

SUNDAY, JAN. 4—Appropriate services and sermons.

MONDAY, JAN. 5—The Church Militant. Praise: For the church's one divine foundation; for its divine unity; for its providential history; for its manifold spiritual victories; and for its promised triumph throughout the world. Prayer: For a nobler manifestation of the church's unity; for its greater freedom from hindering imperfections; for its increase in spiritual devotion; for its enlargement in practical wisdom; and for its speedy and full realization of its Founder's purpose.

TUESDAY, JAN. 6—Foreign Missions. Praise: For the successes hitherto vouchsafed to missionaries of the Cross; for the encouragement which God still gives to faithful heralds of the Gospel; for the wiser methods which missionary experience has revealed and enforced; and for the interdenominational comity in foreign mission efforts which now so largely prevails. Prayer: For the deepening of the missionary spirit throughout the church; for the vast increase of gifts for missions in foreign lands; for the guidance of the all-wise Spirit in missionary methods; for the power of the Spirit in preparing hearts for the reception of saving faith; and for the swift fulfillment of the Messianic vision.

WEDNESDAY, JAN. 7—Home Missions. Praise: For the goodly fruits of Christianity in Christian lands; for the perfect adaptation of the Gospel to every class and condition of society; for the existing measure of interdenominational co-operation in home mission efforts; and for the witness of the Spirit in the successful making known of the truth in even "the waste places." Prayer: For a still clearer perception of the oneness of God's kingdom; for a still larger acceptance of the fact that Home and Foreign Missions are allies; for a still deeper sense of the Gospel's sole power to save the individual and the nation; for a still more effective interdenominational unity of plan and action in Home Mission work; and for the plenitude of the Spirit's inspiration in our seeking to save those who come to our shores, and in our evangelizing of the home land.

THURSDAY, JAN. 8—Special Work for the Young Families and Schools. Praise: For the present wonderful turning of the young toward Christ and His service; for their devotion to the church; for their intelligent enthusiasm in behalf of missions; for their strong influence in institutions of learning; and for the promise they give that the future will be in Christian hands. Prayer: For the Spirit's direction in all efforts to win the young for Christ; and for the gathering of a still mightier youthful host to the Christian standard. Praise: For the priceless blessings which come from the family and the school, and for the reverent regard in which they still are held. Prayer: For a greater measure of the Divine blessing upon the family and the school; for a greater wisdom and fidelity in parental teaching and example; for a nobler filial obedience and love; and for all educators and students, that they may savingly learn of Him who is both wisdom and life.

FRIDAY, JAN. 9—Nations and their Rulers. Praise: For the peace which now prevails among the nations; for the advancing recognition of Christian principle as the law of international conduct; for the growing realization that "righteousness exalteth a nation, but that sin is a reproach to any people;" for a deepening general conviction that the Christian's duty includes faithful citizenship; and for the widespread exalting of civic standards. Prayer: That just and generous international dealings may put an end to war; that within national borders mutual good-will may allay all discords of section and class; that willing, intelligent recognition of the "common interest" may

prevent industrial strifes; that power of every kind may accept the Golden Rule; and that thus Christ may everywhere be owned as the Prince of Peace and the Saviour of mankind.

SATURDAY, JAN. 10—The Ministry of the Gospel—pastors, teachers, evangelists. Praise: For the divine institution of the Gospel minister; for all the Christian ministers who have wrought for the saving of souls and the up-building of the church; for the teachers and evangelists who have proclaimed with power the Christian truth; and for the countless multitudes who have thus been brought to Christ. Prayer: For a mightier endowment of the Spirit upon all who are set apart as ambassadors of Christ; for the full realization by all believers that they also are appointed to be "witnesses;" for the complete consecration of all Christians to the advancing of the holy kingdom; and for a divine awakening which shall overcome all indifference and unbelief.

SUNDAY, JAN. 11—Sermons.

## Advantages of an Episcopacy

The Bishops of the Methodist Episcopal Church have united in recommending that the last four days of the present year be set apart by the members of the Methodist Church "as a time of honest heart-searching, of sincere humiliation, of entire and irrevocable consecration, and the delighted renewal of all possible efforts for the salvation of precious souls." We have sometimes wished that among Baptists a recommendation like this might be put forth with an authority that would command the attention of all the churches. But each pastor can bring before his church such an engagement. — Watchman.

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# Zion's Herald

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## Zion's Herald

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### Federal Power in Canada

THE right adjustment of federal and provincial relations is again becoming an issue in Canada. In some of the provinces, notably Manitoba, New Brunswick, Nova Scotia and Prince Edward Island and Ontario, there is a feeling that the powers and revenues of the provinces should be increased, and those of the federal government proportionately decreased, by a revision of the federal pact of the Dominion. Concrete expression was given to this sentiment by a conference of the premiers of the provinces designated (excepting the premier of Ontario) which was recently held in Quebec. Resolutions demanding increased provincial subsidies from the Dominion and the limitation of federal power were adopted, but they were promptly rejected by the conservative government at Ottawa. Finance is the real issue. The provinces are in debt, and direct taxation cannot be imposed and collected without endangering provincial autonomy. Feeling between the English and French Canadians is also a factor in the situation. Some of the English provinces protest against what they call the "attempted raid of the federal treasury," and a number of their more outspoken leaders declare that, rather than submit to this "raid," which they regard as an attempt on the part of the French to dominate Canada, they will assist in shattering the confederation into its original fragments.

### Quest of the Magnetic Pole

EUROPEAN scientists are taking a deep interest in the approaching expedition of Captain Amundsen, of Norway, to the Arctic region in search of the magnetic pole. They may well be concerned in this daring undertaking. If the intrepid explorer who is to lead this quest accomplishes his purpose, he will make a contribution to scientific knowledge equal to the discovery of the Röntgen rays, wireless telegraphy, or gravitation. He proposes to follow the magnetic current to what is commonly called the "magnetic pole," and there by observations and experiments discover the cause

of the varying changes in the direction and strength of this mysterious but vitally potent force. Captain Amundsen will make this journey in a small but staunch and well-equipped vessel, with a crew of only eight men. Nansen, in discussing the matter in a Norwegian paper, considers it a bold but feasible undertaking. A small ship has many advantages over a large one in working its way through the ice. The magnetic pole is comparatively easy to reach, as it is not quite identical with the geographical pole, being a little to one side. It was partly investigated by James Ross in 1831. Captain Amundsen will practically begin where Ross left off and survey the whole ground, thus establishing whether the pole is a mere point, a more widely-spread area, or several points. Other questions to be considered are: May the changes in the magnetic current be attributed to unknown alterations in the inner mass of the earth, or are they perhaps due to changes in the sun? Captain Amundsen hopes to answer to the satisfaction of the entire scientific world.

### Sleeping Sickness in Africa

IT is stated by the experts connected with the School of Tropical Medicine in London that the sleeping sickness discovered in eastern Africa a few years ago has killed over 20,000 natives in Uganda and is spreading to new areas with increasing virulence. This strange disease resembles inflammation of the brain, beginning insidiously with changes in the mental attitude of the victim. The succeeding stages are stupidity, restlessness, coma, death. The duration of the complaint varies from a month in acute cases to six months. It is almost invariably fatal. The only plan yet devised for the prevention of the spread of the disease is the isolation of new cases.

### Archbishop of Canterbury

IN the death of the Most Rev. Frederick Temple, Archbishop of Canterbury, and Primate of all England, last week, at the advanced age of 81, the world loses one of its great personalities. He was the son of an army officer, Major Octavius Temple, one time British governor of Sierra Leone, and in his youth endured the bitterness of poverty and toil. Once started in school, he advanced steadily, and in the course of his long career won distinction as a scholar, teacher, preacher, author, and administrator of the general affairs of the church. Large of stature and of commanding mien, with strong and rugged face, mind keen and well stored with learning, manner brusque and almost abrupt, settled convictions, deep personal piety, and an intense sense of humor, he was a man of great influ-

ence, and was justly called the "Grand Old Man of the English Church." One of his characteristics, which is worthy of special note, was his unreserved devotion to the essential duties of his office, whether as teacher, bishop, or primate. He did not fritter away his time in superficial activities. So inflexible was he in this that he once refused to make a formal call upon the German Emperor, while that ruler was in London, because the visit would have involved a loss of nearly a day's time, which, the Archbishop felt, was too valuable to waste in that way. Dr. Temple will have an enduring place in history as the primate who placed the crown on the head of King Edward VIII. He was the central figure in that great ceremonial, although he was so weak from age that he had to be constantly watched and assisted by his attendants.

### Russian Supremacy in Manchuria

IT seems to be a settled fact now that Russia has at last gained an everlasting grip on Manchuria. A custom house independent of the Chinese will be opened by a special Russian agent at Dalny next week, in spite of the objections of the English. This arrangement will give Russia control of the customs through Manchuria, as well as a postal service which will supersede the present military post, when the occupation of Manchuria is officially declared at an end. The retirement of the Russian military forces, which is extremely improbable, will by no means signify that Russia has surrendered Manchuria.

### "Calvo" Doctrine in South America

SOUTH AMERICANS have barricaded themselves behind two very important "doctrines" as a means of defence against the aggressions of European Powers. One is the well-known Monroe Doctrine, and the other is the Calvo "doctrine," which has come prominently before the world since the Venezuelan blockade was established. The former forbids the acquisition of territory on this continent by a foreign power; and the latter, which is limited to South America, declares that foreign nations have no right to interfere in behalf of their subjects in obtaining justice. Litigants, regardless of nationality, are required to settle their grievances in the courts. Considering the unstable character of the South American judiciary, it is clear that foreign residents stand very little show of getting justice in the courts of that part of the continent. The doctrine will have to be abandoned, as all foreign nations will insist on the right to protect their subjects or citizens. The United States has disregarded the doctrine on two occasions, and in a case in

volving \$2,000,000, decided by President Diaz, it was ignored entirely.

#### Arbitration of the Venezuelan Dispute

THE request of Germany and Great Britain that President Roosevelt serve as the arbitrator of the Venezuelan dispute excited a great deal of discussion in the capitals of the Old World and in Washington. A strong public sentiment in opposition to the President acting in such a capacity was soon manifested, and numerous protests were made to Mr. Roosevelt in person, by wire, and by mail. The feeling was quite general that, no matter how wisely he may decide, his ruling would be unsatisfactory, and that the United States might be drawn into a disastrous entanglement with either Germany or Venezuela. The sentiment was also overwhelmingly in favor of a settlement of the affair without further exercise of naval force. This was especially true in England, where much resentment was exhibited because of the alliance with Germany. The ministry soon realized that the mass of the people disliked Germany, and were strongly averse to doing anything that would weaken the friendliness which has developed between England and the United States. Doubtless this overwhelming exhibition of feeling in both countries influenced the Emperor to assume a less belligerent attitude. He had counted on the allegiance of England and the indifference of Americans, but, much to his surprise, his expectations were not realized. The President insisted that the entire matter, save the question of the Monroe Doctrine, should be submitted to The Hague tribunal. As far as can be ascertained at this writing, he has gained his point. Details of the preliminary protocols are being worked out, and it is expected that the blockade of Venezuelan ports will be raised this week.

#### Explorations in Central Asia

A MOST remarkable land journey was accomplished by Dr. Sven Hedin, the celebrated Swedish explorer, during his late tour of investigation in Central Asia. His travels occupied three days over three years, and for two and a half years he was entirely cut off from communication with the outer world. The results of the expedition will prove of the greatest scientific value, as the explorer has collected an immense amount of valuable data, including a map 1,000 feet long (in 1,149 sheets), and nearly 3,000 photographs. Six thousand miles of new country were mapped, which will necessitate a complete alteration of existing charts of the region traversed. While in Tibet Dr. Hedin made a trip of one thousand miles lasting eight months, through a region where even in the valleys he was higher than the summit of Mt. Blanc. Icy gales blew in the faces of the explorers the entire distance. The mere act of breathing was most difficult, and during the journey four members of the party died simply from lack of air at such a great altitude. The leader himself was obliged to remain on his horse a day at a time, and thus avoid the exertion required for dismounting, which was considered dangerous. A great desert 180 miles

across was traversed for the first time by Dr. Hedin. Sand dunes 300 and 400 feet high were encountered, and the thermometer registered 33 degrees below zero. Two attempts were made to reach the mysterious city of Lhasa, but each time the explorer was apprehended and compelled to turn back. Dr. Hedin is now confident that it is impossible for a European to penetrate to Lhasa even in disguise. The extraordinary courage, endurance and unconquerable persistency exhibited by Dr. Hedin in his explorations is quite as praiseworthy as the scientific results accomplished.

#### Rebellion in Morocco

A REBELLION is in progress in Morocco, but very little trustworthy and exact information has thus far been obtained by the press correspondents. The latest report is that the troops of the Sultan were disastrously defeated near Taza on Dec. 23, and that the army fled to Fez for refuge. The situation in that city is critical. The food supply is low, the rebels are preparing to make an attack, and the loyalty of the inhabitants is doubtful. Great Britain and Spain have ordered warships to assemble on the Moroccan coast so they will be within easy reach in case they are needed.

#### Police Commissioner of New York

IT is worthy of note that General Francis V. Greene, the newly-appointed police commissioner of New York city, has been "given full sway as to his policy" by Mayor Low. This means that probably there will be no over-zealous meddling with the police department by officials not directly responsible for its management while General Greene is in charge. The new commissioner is a graduate of West Point, has seen many years of military service, and by nature and training is a man of unusual force and firmness. He is prominent in political, business, and club circles, and by virtue of his ability, experience and character is looked upon as a man who possibly may be able to compel his would-be advisers and managers to keep their place while he devotes himself to the problem of managing the police force of the city.

#### Progress of Economics

A VERY hopeful view of the economic and social situation was taken by Prof. E. R. A. Seligman, professor of economics in Columbia University, in his address before the recent meeting of the American Economic Association in Philadelphia. He affirmed that a more discriminating study of conditions would disclose the existence of several factors which are unmistakable indications of progress. These he analyzed as the practical exhaustion of free land, the predominance of industrial capital, the application of scientific methods, the existence of a competitive régime based on the newer conception of liberty, the spread of education, and the birth of a distinct public opinion, a true democratic spirit, and the growth of a new idealism. Social unrest, with the deplorable conflicts between capital and labor, are merely indications of the birth of a new industrial order which has been in

the making for the last few generations, and of which the faint outlines are even now discernible. Views in harmony with the foregoing are being expressed by a large and increasing number of speakers and writers throughout the country.

#### Rapid Growth of National Banks

THE resources of American national banks increased more than \$1,000,000 a day, including Sundays and holidays, during 1902. Especially noteworthy, as an indication of prosperity, is the growth of individual deposits, averaging \$500,000 a day for the year. Much of the development of national banking is attributable to the law passed two years ago, which authorizes national banking institutions to organize with a minimum capital of \$25,000 instead of \$50,000, and provides a plan by which State banks can be converted into national banks.

#### Spectacular Durbar at Delhi

THE coronation durbar of King Edward, which is in progress at Delhi, India, this week, is the most gorgeous display of barbaric splendor ever given in that empire. Lord Curzon, the viceroy, as the representative of the King, is the central figure. Native chiefs in their rich Oriental costumes, numerous huge and richly-caparisoned elephants, and masses of troops in bright uniforms, are taking part in the ceremonies. Hundreds of thousands of natives, together with numerous titled and distinguished visitors from Europe, are in attendance.

#### Railway Disaster in Ontario

A N appalling railway disaster occurred on the Grand Trunk Railway at Wanstead, Ont., on the night of Dec. 26, in which thirty people lost their lives, and as many more were terribly injured. The Pacific express, a through train from Niagara Falls to Chicago, running at high speed to make up lost time, ran head-on into an east-bound freight which was about to take the siding at Wanstead. Icy atmosphere and a blizzard which was blowing at the time added to the horrors of the catastrophe. The blame for the accident is attributed to the mistake of an operator, who gave the conductor of the express a clearance order in place of an order to pass the freight at Wanstead.

#### Warm Welcome to Chamberlain

A WARM welcome was extended to Colonial Secretary Chamberlain and Mrs. Chamberlain, upon their arrival in Durban, Natal, recently. Long speeches were made by Mr. Chamberlain in the course of the reception functions, which were notable for their strong tones of conciliation, and as expressing his confidence in Lord Milner, British High Commissioner in South Africa. Referring to the war, he said the Dutch and the British had fought in courageous rivalry, and that from the struggle two proud and kindred races would grow in mutual respect and lasting friendship. The colonial secretary is making a good start in his investigation of the South African situation, and it is confidently expected that he will learn much that will be to the advantage of the colonies, the government, and himself.



## DR. BENJAMIN M. ADAMS DEAD

TUESDAY morning, Dec. 23, there entered into rest and glory, suddenly through heart failure and apoplexy, at Bethel, Conn., one of the saints of Methodism who will be greatly missed. We need more such men as Benjamin M. Adams. He will shine in the crown of his Saviour, a gem of the first water. He loved his Lord with all his heart, and gave his long life—he was in his 79th year when he departed—with uninterrupted devotion and unquenchable zeal to the service of the Master.

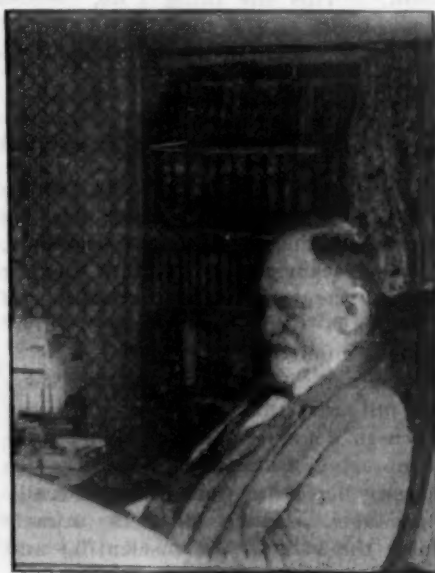
Stamford, Conn., was his place of birth, and of education so far as the schools went. But his training for and in the Methodist ministry gave him an efficiency as a Christian worker not to be obtained in college halls. He knew men, he knew God, he knew the Bible—God's revelation to men—and he knew how to bring these together. Extensive revivals attended his ministry, and the churches were built up in Scriptural holiness.

He traveled the Dutchess Circuit of the New York Conference (into which he was admitted as a probationer in 1848), and also the Monticello Circuit, making full trial of horseback evangelism. In 1850 and 1851 he was at Amenia, where he made the acquaintance of and learned to love Gilbert Haven, then principal of the Seminary. He spent a year in New York city at the Five Points Mission, two years at West Point during the Civil War, two at Poughkeepsie, two at Duane St., and two at 125th St., New York, and then was transferred to the New York East Conference, where he served churches in Brooklyn, Fleet St., two pastorates, and Central Church, two pastorates; he was three years at the First Church, New Haven, then two at Meriden, whence he was removed to become presiding elder of the New York District, and after that of the Brooklyn District.

He was one of the founders of the Ocean Grove Camp-meeting, along with Wm. B. Osborne, Dr. E. H. Stokes, and others, and he liked to tell how "Hover o'er me, Holy Spirit!" was written by Dr. Stokes at his suggestion for one of the meetings he was leading. He was for some years a member of the "National Camp-meeting Committee for the Promotion of Holiness," but did not altogether enjoy the manner in which the doctrine was presented by most of the members, and soon after the death of Alfred Cookman, with whom he was in closest sympathy, he severed his connection with the committee.

Probably no one in recent years has been a more generally acceptable exponent of the doctrine and practice of the higher Christian life than B. M. Adams. He was remarkably gifted with sound common sense, and combined saintliness and sanity to an uncommon degree. While essentially Methodist in his doctrine, he was by no means wedded to any particular set of terms or shibboleths. His favorite theme was the fullness of the Holy Spirit, and this he presented with great clearness of statement and felicity of illustration. He made no high professions, and called himself just a seeker. Yet he said: "I have found something that has made me gay;" and he liked to

refer to the time "when B. M. Adams died." "It took me," he said, "about six hours to get to the bottom of things that day." When questioned as to whether he had ever sinned since, his reply was: "Oh, yes, many a time, very likely; I suppose I have sinned many times. I am hot-blooded, but I have never stopped a second after I have had a conviction that I had grieved the Holy Spirit, without hurrying to the blood of the Lord Jesus Christ." "The souls of men get on toward God," he said, "as a rule, by a series of crises." This had evidently been his own experience, as it has that of nearly all who have made any large advancements. They have gone to what they thought was the bottom of things in their soul-searching and self-surrender, and reaped great victories, and



From photograph taken four years ago by the late lamented Dr. A. D. Vall. Dr. Adams is shown in his study at Bethel, Conn., reading his Bible.

then, as development has proceeded, they have found other deeper bottoms which needed attention, and other consequent exaltations.

Mr. Adams stood for this wholesome, helpful, loving, Scriptural type of full salvation which our churches and ministry so greatly need, and he was widely invited, to Chautauqua and elsewhere, for the purpose of giving instruction therein. It is to be feared that his labors in this field the past summer were beyond his strength. He worked very hard at the Pine Grove Camp-meeting in Connecticut, and at Merrick, Long Island, of which latter he had full charge, and then, at Cottage City, conducted a series of Bible readings which were extremely profitable. Soon after this, very reluctantly, but in response to most urgent entreaties, which he finally saw were according to the will of God, he came to Worcester in September, and early in November to Boston, to conduct religious conferences for the benefit of the Methodist ministers of these sections. Those who were permitted to be present at these gatherings exceedingly enjoyed the holy atmosphere diffused by the leader as he poured forth from a full treasury the fund of experience derived from fifty-five years in the ministry and a long, close walk with God. His prayers, his addresses and personal reminiscences

will never be forgotten by some at least of those who sat reverently at his feet. Without a word of cant, or sensationalism, or censoriousness, or over-obtrusion of self, he taught as one who has been habitually on the mount with Jesus. Original in statement, genial in disposition, fervent in spirit, his utterances, well-seasoned oftentimes with the salt of wit, yet never diverted from the full recognition of the Divine Presence, he was very nearly a model as the guiding genius of such an assembly.

It was his hope and prayer that he might reach eighty before he should be obliged to drop out of the effective ranks of the ministry, for he counted it "Paradise to preach;" and it seemed likely when he was in Boston that such might well be the case. He had taken the best of care of his body, training it in all athletic ways, and thoroughly observing those laws of health which are the laws of God. His bright experience also, dispelling all anxiety, rendering worry impossible, was an immense assistance. "The way to postpone superannuation," he said, "is to keep filled with God." "I have had a very happy ministry, and I am a very happy old man," was another of his remarks. But the prayer, in which he asked all who loved him to unite, that he might be spared a few years more to work for Jesus, was not granted. After returning from Boston to his home in Bethel he complained of dizziness, and the physician declared that he was overdone. He was reluctant to admit this, but considered that it might be so in part, since for three years he had been under a great strain, in the sickness and death of his wife and his regular pastoral work, together with the many outside calls. But, he says, writing a few weeks ago, "I am slowly improving, and hope soon to be all right." He surely is "all right," though not precisely in the sense he meant. "Once in awhile," he remarked at Worcester, "I am tempted to wish I am in heaven; but it is treason. I am not wanted there, and I am going to live as long as I can." He is wanted there now, and has gone most joyfully to see the Saviour he so long proclaimed and ardently adored.

We shall not soon look upon his like again. He stood for the burning heart, for the hallelujah type of religion, for the Spirit-filled life. He was ever on the line of discovery, enthusiastic, fresh, vigorous in soul, deeply loving, and yet manifestly masculine, cheerful, hopeful, buoyant, true to God and intimate with Him, spending much time in prayer, a man of the closet where he found his inspiration and recuperation, yet a man also of affairs, carrying the Presence Divine out into the world which he did his best to make over after the pattern showed him in the mount. May his mantle fall on very many of the younger sons of Methodism! The latter may, and should, have a larger acquaintance than he with theology and the wisdom of the schools; but they cannot easily gain larger acquaintance with God—and this, after all, is the chief thing. If the young Elishas can get upon them a double portion of the spirit of this old prophet, then indeed they will be mighty to the pulling down of the strongholds of sin.

### BRAND-NEW

IT is pleasant now and then to take a new start. It is natural to like things that are brand-new. A Sunday-school teacher asked a little girl if she understood why she prayed for "daily" bread. "Oh, yes!" replied the little miss. "That's so we'll be sure to have it fresh." There is a good deal in having things fresh. Stale experiences are seldom edifying. The best thing about the grace of God is that, though it has its field of action in a dying world, it makes all things new. We like to have our time-bits, like our money-pieces, fresh from the mint. Let us live close up to the Throne where the light of divine blessing is ever streaming down, and we shall have our years, like our daily bread, "fresh" with perennial promise and enlarging blessing.

### SHIFT THE HARNESS

TRY to do some things differently during this new year. The old is not invariably better. Even where the old and familiar is good in itself, it may be well to get out of the ruts of routine and try a new method of doing the same duty. Shift the harness a little, that it may rub in a different place. Carry the pack of responsibility at a slightly different angle. Duty must be done, but it sometimes happens that there are a half dozen ways in which a duty may be performed with equally good effects. There is no merit *per se* in sameness. Be virtuous, but remember that virtue is a various, though not a varying, value.

### NEW AND OLD

IT is held by some people that no religious experience is true that is not old. It is claimed by others that no such experience is true that is not new. Each statement is correct — when qualified by the other. The new that is good is the latest expression of the old that was good. The tree is old, but the apple-blossoms are fresh. Each blossom lives with the life of the tree and at the same time lives out its own life. The apple blossom is the tree brought up to date. In the garden of the Lord are many trees and many fruits, and we need not feel astonishment or alarm if some of the old trees develop unfamiliar varieties from time to time, so long as the growth is from the stem of a genuine faith.

### ONE NEW LEAF

"I'VE always turned over too many new leaves at New Year's — more than I could possibly keep from fluttering back," writes a young woman. "Ah! that is so common a mistake. Personal reforms, like others, can seldom be accomplished sweepingly. The better way is to accomplish them by details — to itemize the problem, as it were, and then deal with it item by item. 'One step at a time' is a very good rule in matters of character and conduct. To take that one step, maintain it, and then advance by another, is the surest way to make moral progress.

Suppose that every framer of virtuous moral resolves should, this year, make just one, and concentrate his moral en-

ergy upon keeping it. Is it not likely that, on the whole, a greater moral gain would be made than if several resolves, however excellent, were formed, and the stress of life, and too great dissipation of moral courage and energy, should cause them all to be abandoned before the close of the year? To inaugurate one much-needed moral change, and sustain it, would be a victory with which any seeker after righteousness might well be satisfied.

Furthermore, how much one important resolve, faithfully kept, might include! To prayerfully determine, for instance, to be less selfish during the new year would really mean a radical reformation of character in many respects. Yet moral attention and moral energy need not be dissipated by thinking about these other things. They would follow of their own accord. "This one thing I do," would represent the special moral struggle, but it would not include the entire moral result.

### NEW TESTAMENT MIRACLES

WE notice that some of our contemporaries of the religious press are undertaking the discussion of this topic, but, as it seems to us, without having mastered the logic of the problem. Of course "law" and "the order of Nature" are made much of.

In dogmatic naturalistic thought there is the full faith that this law and order have been demonstrated by science to be all-embracing, infrangible necessities, so that any departure from them is really unthinkable. Hence faith in miracle stamps the believer as unscientific and mentally belated. Now this is sheer illusion, the last echo of that pre-Kantian dogmatism which philosophic criticism is fast dispelling.

The dogmatic mind deals largely with "iron chains of necessity," and especially with "Nature," which is assumed to be a self-sufficient, self-running system of indefinite resources, but presumably adequate to all possible demands. Sober thought, however, knows nothing of these things. For such thought nature is simply the system of phenomena revealed in experience; and its causality lies beyond it. The laws of nature are merely the uniformities discovered in experience. They have nothing of the "iron chain of necessity" about them, but are simply statements of the fact that in our experience events come about and hang together in certain ways. Science, also, is simply the study and registration of these uniformities. Water freezes under certain conditions; unsupported bodies fall to the ground; chemical change may be produced in certain ways. Facts of this sort constitute science. But there is nothing whatever in knowledge or thought to erect these facts and rules into eternal necessities. No one knows how far they extend, or how long they will be valid. Mr. Mill said we must confine our affirmation about natural laws to "a reasonable degree of extension to adjacent cases." They are really only a set of uniformities of which we can make speculatively very little, but on which we may practically depend.

It does seem too bad to find our confident

dogmatism thus suddenly reduced to such small proportions. But there is no help for it. Mere fact is confined to the present moment and can never carry us beyond itself. Mere speculation left to its own resources is equally helpless. Consistent atheism must be speechless. It has no ground for expectation and none for surprise. To give our reasoning in this field any logical validity, we must place it on a theistic foundation, and note that our confidence in the order of experience must be of a theistic-ethical type. Apart from this, there can be only psychological expectations or dogmatic assurances, neither of which have any rational value.

The discussion of miracle, therefore, must proceed on a theistic and ethical basis, and depends on our view of the ultimate meaning of things. If for us God be a personal and moral being, and if His supreme aim in human creation is a moral one, we shall have no *a priori* hostility to miracle. If we believe in a God in whom we live and move and have our being, and if we believe that we may and do enter into fellowship and communion with Him in prayer and holy living, it will seem to us the most natural thing in the world that there should be tokens of His presence. The size of the manifestation will be irrelevant. If, on the other hand, there is for us no God, of course there will be no miracle, for the logical conditions of miracle will be lacking. We shall likely keep on talking about "science," and "iron chains of necessity," and the "fixed order of nature," without suspicion of our logical nakedness, and hence without the appropriate shame. Logically, when we are without God, we must be without hope and also without both science and faith.

The belief in miracle, then, has for its presupposition the faith that God is in the world. And it is this same presupposition that makes an easy faith in signs and wonders impossible. For on this view the order of experience, while not rooted in any opaque necessity, is rooted in the divine wisdom and goodness, and hence a story of departure from it is incredible, unless a sufficient reason can be found in that wisdom and goodness. Stories of detached wonders no one will consider. Stories of random thaumaturgy are beyond belief. Miracle must have moral justification to make it credible, even in idea.

And this leads to a word on the New Testament miracles. They are to be judged in their relations to the system of which they form a part. Dr. Shedd used to say — and it was a very true saying — that a great and consistent system is its own best support and proof. The very idea of Christianity is supernatural. It affirms a self-revelation of God through an age-long historic process, through inspired poets and prophets and lawgivers, and finally through a Son who was the brightness of the Father's glory and the express image of His person. No one accepting this view is likely long to find difficulty with the Christian miracles. They fit into it, are of a piece with it, and have their place and function. The greatest and divinest movements in human history were being inaugurated. The supreme revelation of God as Love was making, the revelation in comparison



with which the revelation of physical immensity is nothing. In such a case the song of the angels was fitting, and the Advent and Resurrection occasion no surprise. They are all of a piece with the whole conception, and are to be judged by it.

Of course this does not mean that every detail of the Biblical story is to be uncritically accepted, but it does mean that it is in the highest degree superficial to judge the Christian miracles as detached and random wonders, instead of taking them in connection with the world-historic system of which they form a part — the system which is more and more proving itself to be the Desire of Nations and the hope of the world. Hagglng over the details of miracles can settle nothing. We must rise to the thought of the whole, its supernatural-natural and its natural-supernatural character as shown in its beginnings and throughout its history.

And this great and consistent system, with its past history and future outlook, is its own best support and proof. Whatever dogmatism may say, science has no objection to it. Historical investigation will never do away with it. And so long as it proves itself the power of God unto salvation, men will believe in it — miracles and all. It will never long be recommended to faith by diminishing its miraculous character, for when it comes to believing, we insist on believing something worth while.

And even from a purely naturalistic standpoint we have to admit that there were great religious geniuses when the New Testament was written. We should all have said that the story of the Annunciation could not be told without shocking every sentiment of religious reverence. But read it, and see the impossible accomplished. Assuming the historical fact, it could not be more simply and divinely told. Or take the song of the angels. As Tayler Lewis said, it is not surprising that shepherds should see lights and hear voices; but such lights and such voices! These are the wonder. For there was nothing in their thought and training so to shape the vision as to bring out on earth's weary air that message of good tidings of great joy for all people for which men had waited so long. And as for the angels, they were never more fittingly employed since the beginning of time.

"The theme, the song, the joy, was new,  
'Twas more than heaven could hold.

"Down through the portals of the sky  
The impetuous torrent ran,  
And angels flew with eager joy  
To bear the news to man."

If it was only poetry, it was magnificent poetry; and there are some who think that, so far as human language can express the unpicturable and ineffable relations of the spiritual world, it was not only poetry, but also divine fact.

If we could only put ourselves into a mood to read the Bible as we would read Plato, or Aristotle, or Descartes, what sublime philosophy we would be constantly discovering there! The trouble is, that the noble philosophy of the Bible has grown so familiar that we do not half appreciate it. The grand truths of Scripture have become like sunrise and sunset and the nightly

glory of stars — marvels domesticated, made altogether at home in the mind. An insignificant electric search-light on a steamboat, an artist's crude imitation of sunset on a sheet of canvas — these things seem wonderful, simply because they are occasional. Alas! that the truly grand things cannot retain that charm and impressiveness of novelty.

### In the Name of God. Amen!

THE closing day of the year reminds the Christian that he is a citizen of time not only, but also of eternity. His physical life is a vapor, as said James, the brother of the Lord; it appeareth for a little time, and then vanisheth away. And he added: "Ye ought to say, If the Lord will, we shall live, and do this or that." But if He wills that we tarry not? That is the question many Christians were pondering one year ago today. Not only were such eminent servants of God as Hugh Price Hughes and Joseph Parker (who, so far as we can see, were never more needed in their high stations than now) asking themselves, "If He wills that I tarry not?" but others, also, who now are not, were silently revolving the same solemn question — others whose continuance on earth seemed to their narrower circles no less essential to the well-being of church and state and home. *Transcunt nubes, manet coelum.* So believers used to say, back in the Middle Ages — the vapors come and go, but above all the blue sky remains. The Christian's citizenship, as Paul declared, is in heaven. In Germany, when a Christian dies, they have a way of telling the news in the idiom of Luther: not "he is snatched away," as in our English phrase, which has survived from heathen eras of doubt and superstitious dread of malevolent gods, but "heimgegangen" — he has gone home.

The last day of the year will bring home to many Christians the imperative personal duty of writing or revising a last will and testament. Nor will narrowness of means exempt from the obligation. The disciple of Jesus, though he be as poor as was his Master when He hung on the cross, stripped of His clothing, having not so much as a shroud or a burial-place He could call His own, must needs try to bring before his mind calmly and clearly the condition he is to leave behind him here on earth when he is gone. So Jesus did in His dying hour. Seeing His mother and the beloved disciple standing together by His cross, He published His last will and testament in the words: "Woman, behold thy son!" Son, "behold thy mother!"

That the Master, who Himself had not so much as a place where He could lay His head to be left by will to His household, had nevertheless ordained that His disciples who had money should make the most of it before going hence, is plain enough from what He taught in the parables of the talents, the pounds, the pearl of great price, the rich man and Lazarus; from His teaching in the Sermon on the Mount (Luke's version) about Christian love being seen in the use one makes of his money; from His grief over the rich young man whom He loved; from the realistic picture He drew of the prodigal's father dividing his substance between his two sons; and from the fact that He stationed Himself over against the treasury to look into the souls of the people as, one by one, rich and poor together, they filed past Him, laying down their gifts before God.

The Christian has thought more than other men about the nakedness with which both his entry into and his exit from this world have to be made; and also more

about what he can do, under the laws of Christian civilization, to control his property through long epochs of time after he himself has departed this life. So John Wesley believed and taught. On the last day of 1786 he wrote: "From these words, 'Set thine house in order,' I strongly exhorted all who had not done it already, to settle their temporal affairs without delay. It is a strange madness which still possesses many, that are in other respects men of understanding, who put off this from day to day, till death comes in an hour they look not for it." What our great Methodist leader preached he also practiced. As early as April 27, 1788, he had already executed a will, which not only directed how the bulk of his property should be administered for the benefit of his dearly-beloved Kingswood School, but even specified what was to be done with a watch, a gold ring, and a bureau.

The Christian who, by neglecting to write his will, makes no provision for his own household, is, in the language of Holy Writ, worse than an infidel; because as Christ's disciple he has had repeated warnings and instructions. And is not the Christian who in his will provides for his own household, but does not provide for the household of faith and the spread of the Gospel after he is dead, equally culpable?

The Christian, according to New Testament teaching, is a person who, after he is dead, yet goes on speaking to the generations following, like the righteous patriarch whose sacrifice on earth was acceptable to God; who, dying in the Lord, is confident that the good works he inaugurated in his life-time, in Christ's name, will follow him; who, breaking his most precious alabaster box at the feet of his Lord in this life, learns to his amazement that he is to have part and lot in preaching his Gospel to the end of time. Accordingly Jesus sought to accustom His disciples to the thought that for them eternal life had already begun, and that they were to plan all their work as though physical death were a brief episode like a night's refreshing sleep, ushering in eternity's new day. They were to be wiser in their long generation than the children of this world in their briefer one; they were to avoid the folly of the rich man whose ambitious barn building plans left out of all account the swift lancet of apoplexy, stabbing in the dead of night.

Methodist Christians have reason to thank God for one disciple of Christ who, some hundreds of years ago in the mother English Church, determined to defy death and live on, to turn successive generations of English men and women to faith in Jesus Christ. He made a will leaving forty pounds a year, or the interest of \$5,000, at 4 per cent. in our money, for the founding of a fellowship at Lincoln College, Oxford. Among the long line of beneficiaries came at last from a poor and numerous family living in a Lincolnshire rectory, a brilliant graduate of twenty-six, by the name of John Wesley, whom this fellowship of \$200 per year trained in the best Christian scholarship of Europe through six eventful years, and so made it possible for him to become, in God's providence, one of the greatest apostles the world has seen since St. Paul.

Our Bishops have shown the insight of Christian statesmanship in issuing a call to the church of Wesley to dedicate ten millions of money to Christian education. Our New England Bishops and presiding elders have exhibited the same far-seeing wisdom in asking New England Methodism to rally once more to endow, as in the days of her bitter poverty she founded (while Methodists outside New England shook their pious heads at the thought of systematic

ministerial education), the first American Methodist School of the Prophets. Let Methodists who this day are writing down the words which appear at the head of this article not forget to write also such a sentence in their wills as, in the long decades and generations to come, will give each of them some share in the training of hundreds of leaders for Christ's Church at home and abroad, in Boston University School of Theology.

### PERSONALS

— President Roosevelt will attend the dedicatory exercises of the St. Louis Exposition.

— Bishop Hamilton is at his home in San Francisco. This is the first visit he has had with his family since last June.

— Prof. Thomas Bond Lindsay is to read a paper, Jan. 1, at Princeton University before the "American Archaeological Institute" upon "The Basilica Emilia."

— Mrs. U. S. Grant divides her property of \$250,000 by will equally among her four children — General Frederick D. Grant, Ulysses S. Grant, Ellen W. Sartoris, and Jesse R. Grant.

— President W. W. Foster and wife, of Rust University, visited Boston, last week. He preached in First Church, this city, on Sunday evening, greatly to the delight of the congregation.

— A cablegram from Foochow, China, received by Rev. J. S. Thomas, of Holbrook, the 20th inst., announces the birth of a daughter to Rev. Ed. Huntington and Grace Thomas Smith.

— Rev. William H. Annable, of Syracuse, N. Y., died, Dec. 27, of pneumonia. He had been a pastor and presiding elder in the Central New York Conference for thirty-three years. He was 65 years old.

— Among the Christmas greetings received by the editor with much gratification is one from his highly-prized friends in other days in Vermont, Dr. and Mrs. J. C. W. Coxe, now of Knoxville, Iowa.

— The late Hon. Thomas B. Reed leaves his entire estate of a quarter of a million to his wife absolutely, and requests that she be relieved from giving any bonds as sole executrix. Mr. Reed in this act illustrates his domesticity and love for, and confidence in, his wife.

— The death is announced of William C. Hoyt, of Stamford, Conn., brother of the late Oliver and Mark Hoyt, of the firm Hoyt Brothers, leading leather merchants of New York city. Like his brothers, he was a member of the Methodist Episcopal Church, a generous and useful man.

— The will of the late Major Alexander Shaw, a prominent Methodist of Baltimore, who died on Dec. 13, leaves in specific bequests \$1,043,000 in cash and three farms. Of this amount \$973,000 is left to relatives, employees and servants, and \$70,000 is given to colleges and charity. The Woman's College of Baltimore receives \$50,000.

— Hon. Charles L. Dean, recently elected mayor of Malden for a fifth term by a handsome majority, is recovering from his recent accident. It is doubtful, however, if he can be present at the inaugural exercises in early January, and the oath of office will be administered to him in his own home. His many friends wish for him a speedy recovery.

— Rev. Joseph H. James, of Rockville, Conn., for over thirteen years secretary of the Connecticut Temperance Union, has resigned. He will probably be succeeded by Rev. H. H. Spooner, of Kensington, who

for some time has been assistant secretary. Poor health is the cause given by Mr. James for his action. He has done splendid work of the reasonable kind for temperance reform.

— Dr. Lorenz, in an address in New York, before sailing, put an end to the rumors that he had received more than \$100,000 in fees in this country. He said: "I see it reported that I have made in this country \$160,000. Now, as a matter of fact, I got one fee of \$30,000 in Chicago, and in the four months I have been here I have earned just \$30,000. My practice at home in four months is worth that."

— Very highly-favored were those who heard the sermon which Bishop Andrews preached at First Church, this city, last Sunday morning. Taking as his text, "For a great door and effectual is opened unto me, and there are many adversaries," he presented in a masterly way the advances which the kingdom of God and a Christian civilization have made in the last century.

The sermon was full of edification, inspiration and hope. The Bishop came to Boston after attending the funerals of four distinguished Methodist people in the space of a single week. The first was that of Mrs. U. S. Grant in New York; the next that of Mrs. J. F. Goucher at Baltimore; then that of Mr. William Hoyt at Stamford; and finally that of Rev. Dr. Benjamin M. Adams.

— Mr. Louis J. Magee, brother of Mr. Charles R. Magee, has been a prominent figure in the great Electrical Combine in Germany. Mr. Magee has been from the beginning the leading spirit and the technical manager of the Union Electric Co., the largest company entering into the combination. The consolidation unites companies capitalized at over \$100,000,000. Mr. Magee has been in Berlin for fourteen years, and is a prominent figure in the American colony there. He is a graduate of Wesleyan University, and was last spring elected a member of Phi Beta Kappa at that institution. He still holds his membership at Centre Church, Malden.

— Presiding Elder Newton writes: "It is with sorrow that I am called to chronicle the death of the wife of Rev. H. E. Howard, pastor at Wilder, Vt. Mrs. Howard has not been strong for a considerable time, and since coming to this charge has been far from well. Last fall she spent several weeks in the hospital at Hanover, returning to her home in November. Sunday morning, Dec. 21, her spirit quietly passed away. A quiet, sweet-spirited and devoted Christian has gone from the scenes of earth to be with her Saviour. A more extended notice will appear later."

### BRIEFLETS

We are assured that the Twenty Million Thank Offering Fund, which was inaugurated three years ago and which seemed to many a presumption and an impossibility, has been fully raised. We shall be able to make a more specific statement in the next issue.

Jesse Lee Day was very largely observed throughout New England. While it is too

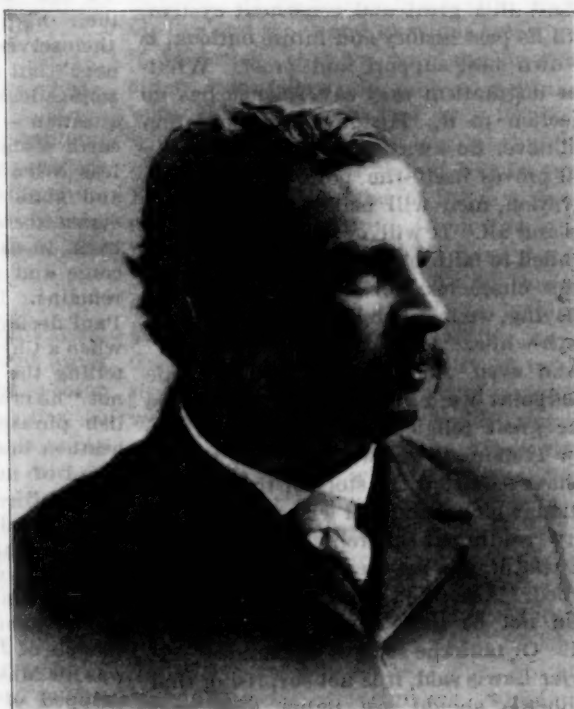
early as yet to learn the financial results of the day's collections, yet there are many indications of a very encouraging kind, which go to show that the heart of New

Continued on Page 1716.

### Death of Rev. Dr. Samuel McLaughlin

WE are greatly shocked to learn that Dr. McLaughlin, for nearly four years pastor of St. Paul's Church, Manchester, N. H., died on Friday, Dec. 26, at the Sanitarium at Clifton Springs. He was taken suddenly and seriously ill on the 19th, but rallied sufficiently to take the journey to Clifton Springs, as he was so anxious to do, arriving there Friday morning. The physicians immediately informed the family that there was no hope for him.

Dr. McLaughlin was born in Edinburgh, Scotland, 67 years ago. He was a graduate of the University of Edinburgh, from which institution he received the degree of



THE LATE SAMUEL MCLAUGHLIN, D. D.

Doctor of Medicine. He practiced that profession for several years, and then turned his attention to studies which prepared him for the Christian ministry. He enjoyed a wide experience as pastor of churches in Great Britain and this country. The pastoral record of the Minutes of the New Hampshire Conference gives his appointments as follows: Wesleyan Methodist Church of England, Edinburgh, Scotland, 1857; Belfast, Ireland, as assistant, 1858-9; Liverpool, Eng., 1860-3; London, Eng., 1863-9; Westfield, Mass., 1869-71; Belchertown, 1871-73. In 1873 he was transferred to the Troy Conference, where he labored over a quarter of a century. He had a vein of genius, was strongly individualistic, an omnivorous reader and a ceaseless student, possessing a vocabulary that was amazing. In the pulpit, and especially on the platform, he was brilliant, impressive, and often overwhelming. The daily press of Manchester in their tributes speak of him in the highest terms of commendation and gratitude. He is survived by his wife, one daughter, Mrs. F. E. McLaughlin, of Utica, N. Y., and three sons — W. Ernest of Albany, F. Theodore of Watervliet, N. Y., and George, who lived with his parents in Manchester. Dr. McLaughlin had no other relatives in this country.



## A NEW YEAR VOW

Amid the tolling of the bells  
The Old Year goes to rest,  
And some will curse its memory,  
And some will call it blest;  
But though no more a breathing thing,  
To make us laugh or cry,  
It still lives in the grave of time,  
And it shall never die!

For in the minds of men on earth,  
Some day, some hour, shall live,  
That brought such sorrow or such joy  
As only God can give;  
And though the New Year, too, will bring  
Its sunshine and its rain,  
The old glad days, the old sad hours,  
We all shall live again!

Oh, no! the Old Year cannot die —  
The lessons that it taught  
Are lessons to the New-born Year,  
And cannot come to naught;  
Whatever good, whatever ill  
The future has in store,  
Is but the fruit grown from the seed  
Of years that went before.

But God has given us the task  
As gardeners of His earth,  
That we shall treat whatever grows  
According to its worth;  
That we shall nurse the glorious fruit  
And shall destroy the weed  
That ripens in the New-born Year  
Out of the Old Year's seed.

And if we do our duty well,  
There is no cause for fear,  
As in the frosty air the bells  
Ring in the glad New Year —  
The year that we now vow to make  
The noblest and the best,  
As 'mid the tolling of the bells  
The Old Year goes to rest.

— JOHN MARTIN BALTHUS, in N. Y.  
Evangelist.

## PREACH THE CROSS

REV. THEODORE L. CUYLER, D. D.

IN these days no preacher can improve on Paul. To his converts in Corinth he wrote: "I determined to know nothing among you save Jesus Christ and Him crucified." He also declared: "First of all I delivered unto you that Christ died for our sins." The "first of all" does not refer to priority of time; for he had sounded the Gospel trumpet elsewhere before he struck its keynote among the corrupt idolaters of Corinth. It means that as the principal thing he preached the Cross, and salvation by the atoning blood. Whatever else came second, this came first; whatever he omitted, he never omitted the core and marrow of the Gospel.

The Atonement is the cardinal doctrine of the New Testament; for the very core of Christianity is the sacrificial death of its Divine Founder. All its paths converge on Calvary. The Gospel does not underrate ethics, or the duties of human brotherhood, or the spotless example of Jesus; but the Atonement is the sublimest display of the Divine love, and it transcends all other revealed truths in saving power. If I could deliver but one discourse to a congregation composed of all nations of the globe, this should be my text; "Christ Jesus died for our sins." This is the truth that has lain closest and warmest to the Christian heart in every age of the church. This is the touchstone for every pulpit. Wherever the highest spiritual power has been attained, there has been the most faithful preaching of the guilt of sin, and of salvation only through the redemptive work of Christ Jesus on the Cross of Calvary. It is the duty of every minister to thunder

against injustice and intemperance and fraud and selfishness and hypocrisy and covetousness and every form of wickedness; but the true vantage-ground from which to assail them is beside the cross where Jesus died to condemn all sin and to save the sinner.

Sometimes a theory of the Atonement is presented in the pulpit from which every drop of its vital fluid has been drained away. Neither Paul nor Peter nor John would have recognized their doctrine. The one theory of the Atonement which meets the tremendous necessities of a world lying in wickedness is this plain short simple line: "Christ Jesus died for our sins." The three great and glorious ideas compressed into this line are — Substitution, Sacrifice, Salvation! Christ became our substitute and suffered for us. Christ became our sacrifice, and laid down His life to take away our guilt; the "Lord laid on Him the iniquity of us all." Christ secures eternal life to every true believer and faithful follower.

The highest success in preaching lies just there. Paul's keynote, struck amid the idolatries of Corinth and in defiance of Cæsar's lictors at Rome, has been the secret of converting power everywhere. Luther preached this Gospel of atoning blood to slumbering Europe, and it awoke the dead. Amid all his emphasizing and defences of the divine sovereignty, Calvin never ignored or belittled the Atonement. Cowper sang of it in sweet strains among the water-lilies of the Ouse; and Bunyan made the Cross the starting point for the Celestial City. John Wesley proclaimed it to the colliers of Kingwood and the swarthy miners of Cornwall. Moody's bells all chimed to the keynote of Calvary. Spurgeon thundered his doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters. The heart of God's church has in all ages held to this as the heart of all Christian theology — "Christ Jesus died for our sins." This sublime central truth is no more obsolete today than yonder sun in the firmament. To every young brother who is about entering the ministry I would point the example of the mightiest of all preachers, and would say to him — Follow Paul, and plant your pulpit on Calvary, and let the uplifted Christ draw all men unto Him!

Brooklyn, N. Y.

## ODDS AND ENDS OF A RUN WEST

DR. C. C. BRAGDON.

"WHAT are the principal products of the Western States?" A traveler is tempted to answer, "Tin cans — mostly sardine boxes."

It is a wonder what a large part canned goods, especially sardines, have had in the civilization of the arid States. Heaps on heaps of these indestructible envelopes of sustenance mark the path of the conquest of the frontier. Queer what a taste the cowboy and ranchman had (and have) for the most expensive of these convenient foods — the sardine!

I wish we could take ten thousand people annually for twenty years from New England and the Middle States to the West, and replace them by Western people! Our East and West ought, for the good of each,

to be thoroughly mixed up. Both would be better for it. Every year I am kept smiling by the remarks and questions of the Eastern school-girls about the West, and the Western are equally "fresh" about the East. And older "girls and boys" are just as far astray. And while we are about it, what a blessing if the North and the South could have a similar transfusion — not for visits, but each to abide.

I am several weeks here, and it seems quite as natural to sit down to green peas, asparagus, beans, delicious strawberries, melons, etc., as it did last summer in Auburndale. Roses, fresh cut every day, are on every table in the house. The outer air is full of heliotrope and lemon, jasmine, carnation and violet. The sort of chrysanthemums for which I pay \$8 a dozen in Boston are 50 cents a dozen, grown in the open air.

Yet when I match this perpetual summer in my linen coat and straw hat, my children cry out in horror and tell me, "You must not wear those things now — it is winter." The folks here are as zealous in observing seasons as you are where winter means something. Straw hats are tabooed after September 1. I say, "What nonsense! Don't you dress for the weather?" "No, for the season!" Convention again, you see! I say straw hats and linen coats belong to this warm sunshine, as the palms and peppers and magnolias and roses and fuchsias to this perpetual summer! Tasteless convention says, no. Yes, it is all delightful, this palm and orange land, and yet — the picture is no fairer than the one I had on that afternoon early in November, when I came through the autumnal glories of the Berkshires, the grays and russets of the varying slopes, the gypsy colors of the meadows, the golds and reds and browns of the New England hills, fair beyond telling, as the westering sun lighted their gorgeous hues. The shocked corn, the yellow pumpkins, the red heaps beneath the green apple trees, the red barns, the white country church-towers, four-square with pointed corners, the white bridges, the spotted sycamores — how charming they were! How fair the colors of the dying trees! Ought it not to be so with people, too, that their last days should be their best, not only the most peaceful and comfortable, but the most beautiful and attractive of all? You like to lie for hours under these trees, to talk to them and enjoy them. So ought old people to be to young people.

New York State is less beautiful than Massachusetts. East of Chicago the waiters don't say "Thank you" for less than a quarter. A "tip" of even twenty cents meets with grave indifference. What a nuisance tips are! Yet I believe in them. But they should be, as in Europe, with people who are used to them, graduated by the expense of the service. Ten per cent., or say ten cents, if the meal is a dollar or under; twenty cents if over a dollar and a half, etc. An Englishman knows how to do it; but we Americans are so afraid of what the servant will think of us!

I have to smile, too, at the effrontery of the person who has a lower berth! He thinks he owns the whole section, and represents the coming of the upper berth occupant as an intrusion.

Again, how much cleaner one's own dust is than another's! A woman swept out, much ruffled, because a man was dusted in the aisle near her, but stood and was dusted in that same man's berth and didn't see anything discomfiting to him — and she was a deal dustier than he. And I am surprised to see what well-dressed folks will use the common soap and brush and comb in the sleeper! It is a pity tourists don't travel over new countries in the day-time



only, and so see everything. As it usually is, they may miss the best half.

The corn lands of Illinois and Missouri are always a wonder to me. Corn! corn! corn! Where can it all go? I said, "Your farmers seems to be prospering?" "Yes, indeed, we can't complain! With hogs at seven or eight cents, beeves at five or six, corn at fifty cents, we are making money."

A railroad gets to be an important thing when it is the only one that reaches your town or your section. This Santa Fé, my favorite of the five transcontinental lines (and I have tried them all), is striding ahead in a wonderful way. New stations, new hotels (some of them marvels of beauty), new track, new cars; some splendid management is keeping it in the van of the great highways of the West. I wonder if it be known that for miles and miles it lies on the very tracks of the old Santa Fé trail, once the only way to the Rockies? Here and there one sees the old block-houses, forts and refuges of the days of ox-carts and prairie-schooners.

The pleasure of eating at the Harvey tables is enough of itself to make this line the most popular of all to the West. The best food, the best cooking, the best service, I say unhesitatingly. Comfort and health are both enlarged when one eats well and has (as here always) plenty of time for it. By the way, we travelers are queer in this eating. I have timed the meals. It is thoroughly announced that "thirty-five minutes are allowed for this meal." In fifteen minutes half the passengers are gone; in twenty, two-thirds; in twenty-five I am the only one at the table. Out of sixty diners at one place, nine had finished in twelve minutes; twenty-eight in sixteen minutes; fifty had gone in twenty minutes; and all but me in twenty-two minutes!

The Santa Fé affords the only access to our oldest town, to most of our best Indian reservations, and to the greatest scenic wonder in the world, the Grand Canyon of the Colorado (not to be confounded with the toy "Grand Canyon" of the Arkansas in Colorado, which is nothing, but which has been much advertised). To visit the Grand Canyon is an event of a lifetime, and ought to be missed by none. This is how to do it: Take your ticket and sleeping berth through. Get a stop-over on both after you leave Flagstaff, Arizona. Alight at Williams. Get a round-trip ticket (\$6.50) to the Canyon by a branch railroad. Three hours brings you to comfortable quarters (at \$3 per day) on its very edge. A fine hotel will soon be built here. Be called a half hour before sunrise. Put on your overcoat and go out. Breathe gently. Get away, if you can, from the crowd and escape the "O my!" "Isn't it beautiful!" "Oh, see there!" of the shallow people. If you have a friend who can see and feel and be still, take him or her. Sit down and look, and look, and look! After breakfast get to another spot. After two or three hours here, get another standpoint. After dinner let some guide tell you quietly some of the stupendous figures — not too many. Beware of Hance! He may tell you too much. By nightfall you have just begun to take it in. Next day go down the trail if you please. I shall never go down again, for I prefer the rim and the bigness and the color which grows and grows. I am not describing, I am just telling you how I like to see it. After two days — a week is better if you can spare it — resume your journey. The Santa Fé Company guarantees you as good a berth as you left. If you are not a wiser and a happier man all your life for the experience, call on me for your outlay. There are better points of view along the edge than this at Bright Angel, but none so accessible,

and you can go thence to others if you take the time.

Once I stopped off at Isleta, a station right on the railroad near Albuquerque, and for half a day's time got a good knowledge of a modern Pueblo Indian town of the better class. Here are Indians who own Government bonds, and are as civilized and independent as you or I. Once at Laguna, also on the railroad, and somewhat more picturesquely builded. Along this railroad is the stopping-place for the Zuni towns, for the Enchanted Mesa, for Acoma, "the city in the clouds," for the Hopi or Moki Snake Dance, the Navajos, the Petrified Forest, the ruined Cliff Dwellings, each one well worth a visit. I wonder that any one can go by any other route or take less than two or three weeks for the trip. When you shall have reached California, you will have already seen a new world and had enough strange sights to make you marvel at our wonderful West. California will be another new world, but not equal to what you have already seen.

Pasadena, Cal.

### DOMINO ANNORUM DOMINI

PRESIDENT WILLIAM F. WARREN.

Not from the Prophet's Flight

Count we our years,

But from Thine Advent bright,

Thou King of Seers!

Retreating faiths have lost their score,

Thy cross is crescent evermore.

Boston University, Watchnight, 1902.

### THE CHOLERA IN PALESTINE

"REPORTER."

THE cholera, like an anæmic stray, has spun out two months of life in the maritime plain of Palestine. It seems to prove that it could not have existed at all if it had not been encouraged by a mixture of filth and fatalism. Gaza and Lydda have suffered most. From Gaza some of the well-to-do went out on the seashore and made a sort of refuge for themselves in tents. Among them no cases are reported, but within the dirty village the enemy found its victims by the hundred. Lydda, for reasons similar to those which made Gaza an easy victim, suffered to about the same extent. Ramleh, although so near to Lydda, is more favorably situated, and its people more energetic. By a self-imposed quarantine the citizens of Ramleh shut themselves in and the cholera out.

Medical helpers were spared from the English hospital in Jaffa (Miss Newton's) for the work in Lydda, and the village was cut off, theoretically, from the rest of the world. When the head priest of the Greek church at Lydda died of cholera, none of his order from Jerusalem or Jaffa could go to bury him. Rev. Serafim Butajl, the native pastor of the Church Missionary Society (English), went to take the funeral. In two days he, too, was a victim of the cholera. He was one of the oldest native pastors of the Church Missionary Society in Palestine.

There have been scattering cases reported all along in other places — Hebron, Beit Jibrin, Jaffa, Kefr Ain, etc. As the disease was leaving Gaza and Lydda, it was reported as having broken out in severity at Tiberias on the shores of Galilee, sixty miles away. There, conditions again seemed to be very favorable for its spread. Among the victims is the wife of the Scotch Mission doctor (Free Church), Mrs. Torrance. Jaffa followed with an increasing number of cases and continues about the same. Jaffa has now from twenty to thirty cases a day, officially re-

ported. The mortality in these days seems less than at the beginning of the epidemic.

Attempts are constantly made by inhabitants of affected places to break through cordons and, avoiding quarantines, to get to some place up in the hills. The charge is made that the present visitation in Palestine is due to the faithlessness of quarantine officers between Gaza and Egypt, who sold privileges of passing to thousands at a bishlik apiece (eleven cents). The villagers in the hills drive back with stones any who attempt to invade them from the villages of the plain. A man from Es Salt, across Jordan, succeeded in reaching Jerusalem, and died there of cholera, thoroughly frightening the citizens, who have been in a tremor of fear for two months. No other cases followed this one, so it is hoped that the man's disease was not communicated.

Kubalon, the carriage road, is badly off with cholera. Its condition came about through the use of the water at a fountain, where also came people from a diseased village and actually washed clothes of cholera victims in the spring. Bab-el-wad, on the carriage road from Jaffa to Jerusalem, is the quarantine station for those who pass between the two places by the old road. For those who come up by train, Bittir is designated as quarantine station. The train was taken off for a time, but runs now express from Jerusalem to the shore.

The cholera came within a few kilometers of Abu Shusheh, where the Palestine Fund is excavating, and made it advisable to stop work. Professor Dallman has come out to Palestine to open a German School of Archaeology. Quarantines bothered him, so that it was several weeks before he reached Jerusalem from Jaffa. The American School, with its director and three students, has not been so annoyed by the quarantines. Rev. F. Baylis, secretary of the Church Missionary Society, on a tour of inspection, was compelled to land at Beirut and proceed to Jerusalem by way of Damascus, Es Salt, and Nablus, thus going east of the Jordan.

This is the ninth epidemic of cholera since 1817. It has been creeping slowly westward from its Indian home on the Ganges, where it is said ever to be active. In two or three years it has reached Egypt and Palestine. Egypt is almost clear of it now, and if it does not hold over winter, Palestine may soon be free. It is contagious only in the sense that typhoid fever is contagious. The bacilli must be introduced into the alimentary canal by swallowing, presumably. It seems not to be a particularly hardy germ, and yields to heat and acids. A vigorous digestion, a calm mind, and care to follow the rules of the physician, make its visit almost impossible. Its ravages are generally among the ignorant, the dirty, the famished, the exhausted, the intemperate, the fearful, and of course among such populations as deny human ability to alter the decrees of fate. Such would be the Moslems, since precaution about food and drink seem to them to be just so much useless self-denial.

Probably the effect of the vexatious quarantines on the food supply will be such as to shorten it cruelly, and the wretched peasantry, already weakened by a chronic state of semi-starvation, will have one more crushing burden added to the load, which is enough to wring tears from a Turk if he were not also a Moslem.

— It is of no use to wish your friends a Happy New Year and then make no attempt to bring happiness into their lives. There is so much unhappiness in the world that never would be in it if all the "happy new years" one hears on the first day of the year were uttered with an added and faithfully-kept resolution that the wish should be brought to pass. — *Exchange.*



## THE FAMILY

### THE NEW BOOKS

EMMA A. LENTE.

- "I have blotted my book," the scholar said,  
 "O Teacher, see, and see!  
 There is scarcely a leaf but is soiled and torn —  
 I am sorry as I can be!"
- "I see, my child. I will take the book,  
 With its pages so much amiss,  
 And give thee another whole and fair —  
 Now, do thy best with this!"
- "I have blotted my book," I said with grief.  
 "O Master, see, and see!  
 Its leaves are crumpled and sadly worn —  
 I am sorry as I can be!"
- "I know, my child. But I give thee now  
 Another all fair instead,  
 Its leaves are pure as the drifted snow;  
 Now, write thy best!" He said.

Poughkeepsie, N. Y.

## Thoughts for the Thoughtful

### The New Year

I know, if I but follow Him,  
 I shall be safe from harm, and make,  
 Albeit all the way be dim,  
 Nor slip, nor failure, nor mistake;  
 Or, making such, He will ordain  
 What seems my loss shall prove my gain.

— Caroline A. Mason.

Good habits are not made on birthdays nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won. — *Maltbie D. Babcock.*

We are not done with life as we live it. . . A man will reap the same that he sows, and he himself shall be the reaper. We go on sowing carelessly, . . . then some day we come to an ugly plant growing somewhere, and when we ask, "What is this?" comes the answer, "I am one of your plants. You dropped the seed which grew into me." We shall have to eat the seed that grows from our sowing. — *J. R. Miller, D. D.*

"Up and be doing," is the word that comes from God for each of us. Leave some "good work" behind you that shall not be wholly lost when you have passed away. Do something worth living for, worth dying for. Is there no want, no suffering, no sorrow, that you can relieve? Is there no act of tardy justice, no deed of cheerful kindness, no long-forgotten duty that you can perform? Is there no reconciliation of some ancient quarrel, no payment of some long-outstanding debt, no courtesy, or love, or honor to be rendered to those to whom it has long been due; no charitable, humble, kind, useful deed by which you can promote the glory of God, or good-will among men, or peace upon earth? If there be any such deed, in God's name, in Christ's name, go and do it! — *Arthur P. Stanley.*

On the threshold of the new year we talk of the words that were spoken, the deeds that were done, the lives that were lived — "Oh, they were last year!" as if they were so far away in time as to lose their significance, yet do they but touch the farther

side of an indivisible line. While the old year's twilight deepens into the darkness that precedes the dawn, we cheer ourselves with the promise of what we are to do and get and be in the morning of the new year. It may be only a sentiment, this "great transition" out of the old into the new, but it is very real that something has ended and something begun; and whether we will or no, there is the conscious or unconscious taking account of stock — a glance backward and a glance forward. It is good to have these summits along life's journey, where we can pause for a little and look back over the course we have come and prospect the course we are to take; to greet one another here on the heights while yet the spirit of Christmas lingers in our hearts and bid Godspeed as we turn our faces from the old to the new. The old has been rich in achievement of experience if nothing else, and though that be our only capital, yet do we face the new with brave hearts and cheerful faces. — *Universalist Leader.*

Do our very best, there will come days of varied import during the new year just upon us. Some will enter upon it with eyes bright and hopeful, hearts strong and brave. We bid them good cheer. We could pray for joy and success in unstinted measure for all whom the dear Lord will largely bless and keep free from loss or pain. There are years of exemption from loss or sorrow for most of us; hope that this may be one of your fair years; it will be if for the best. Then there are those who enter upon the new days and months with eyes cast down, and hearts so burdened with what the past months have brought as to wonder how they are going to live through the year without — alas! that last word means so much — "without" the dear, comforting presence that has been withdrawn. Always and forever there are those of us whose hearts will be exceeding tender toward those who mourn. The world forgets our grief full soon; it has to. Its myriad interests crowding ever thicker and faster make it seem unsympathetic and forgetful; but remember,

"The sorrow that nobody mentions,  
 The sorrow no one may share,  
 Is the sorrow the dear Lord giveth  
 His sweetest, tenderest care."

Only believe that, and comfort will come stealing in, helping you to bear. If it comes slowly, yet open the heart to receive it, knowing the dear Lord *does* care. — *Christian Work.*

After all, the only way to have a year's pages filled when the end comes is to make each day complete as it passes. We cannot go back over our past to correct mistakes, to supply omissions, or to do neglected duties. Life comes to us by days, and must be lived by days. A day lost anywhere during the year must remain lost, with its tolltale blank, forever. Time never turns backward. We have only one chance to live any hour, and what we give that hour to keep for us and carry for us to the judgment, we must give it while it is ours. We never can get it back to put anything more into it.

Yet it need never seem an impossible thing for us to do all our duty. God never gives to us nor requires of us more than we can do. "She hath done what she could" was a noble commendation. Those who have been faithful will receive reward at the last. But our Master does not expect us to trifle, to play at our tasks, to be indolent in the doing of our duty. More than one good man has had for his motto the words, "The night cometh, when no

man can work." This was one of our Lord's own mottoes. If we would be able to say when our last day comes, "Father, I have finished the work which Thou gavest me to do," we must be able to say it at the end of each little day as it passes. — *Wellspring.*

We find God all along the pathway of the years, and our love is measured by our knowledge of Him. Some of our readers are growing old. We have heard much of the Fountain of Youth. But, could we find it, few of us would dare bathe in it. Growth and evolution are the laws of a true life. All life moves forward to better states and better things. No life that is right can go forward to that which is worse. The secret that we need is not to perpetuate youth, but the ability to transform all evil into good, all troubles into pearls. The question, as we approach the end of the year, is: What have we done with it? How much of it have we made into permanent property, and what share of that property is desirable? Some of our readers can look back of sixty, seventy, eighty years. Each one of these years has been freighted with new living duties and new joys of life. We have met friends along these paths through time. We have also met God. Not one lesson has been more steadily repeated than that "all things work together for good to those who love God." — *Christian Register.*

Here, in this solemn hour, I raise  
 My heart to Thee  
 In thankful praise  
 For all the good that crowned my days  
 Throughout the old year, gone!  
 Unto the new I cannot see,  
 I know not what  
 'Twill bring to me,  
 I only know Thou lovest me  
 And still wilt lead me on.

— Warren Lamport.

## THE ALARMING AGE OF CRIPPLES

A. S. ATKINSON, M. D.

THE revelations brought to light by investigating the condition of cripples in our cities, as the direct result of Dr. Adolph Lorenz's visit to this country, have startled the whole medical and surgical profession. In spite of charitable institutions for the medical and surgical treatment of the poor, it seems that thousands of cases of crippled children have never before been brought to light. The stories of the wonderful cures of congenital hip dislocation and malformation performed by the eminent Vienna surgeon have made a deep impression upon the very poor of the cities, and without exactly understanding the nature of the cures, they have brought forth their crippled children by the hundreds and thousands.

In New York alone, when efforts were made to select a few clinical cases for the eminent surgeon to operate on for a demonstration of his work before medical students and surgeons, it was found that between 30,000 and 50,000 crippled children lived in the city, and some 25,000 in Manhattan alone. There were several rather queer features of this condition of affairs, which will tend to prevent a further increase of such cripples. The majority of the cripples were from the tenement districts, and they were in most cases of such a nature that they could have been entirely cured had they been treated at an

early age. Why did not the parents take them to the hospitals founded for the treatment of just such cases?

To answer this it is necessary to go back a few centuries and study conditions in Europe. Before surgery had attained any degree of proficiency it was generally accepted among the ignorant that a prenatal malformation of the body was the direct visitation of God upon the parents for some wrong. The parents of a cripple from birth consequently always labored under what they considered a curse. There was no way of removing this curse. It was a burden inflicted which every one had to endure. The crippled children were looked upon with superstitious awe. They were little short of sacred in the eyes of the superstitious. The hunchback probably obtained his reputation for concurring good luck upon every one who touched him, in this age of ignorance. Even to this day many are superstitious enough to attempt to touch a hunchback or any cripple when they meet them on the street.

In the present investigation it has been found that in our large cities there are thousands of ignorant people who still look upon prenatal malformations or congenital hip trouble as a visitation of some curse which they cannot remove. Hence when children were born with such troubles they accepted their lot without murmuring, and made no attempt to have the evil remedied. In the present visit of Dr. Lorenz a great many of the poor, ignorant, tenement-house inhabitants look upon him as a divine healer, believing that he cures by laying on of the hands. In other words, he is a divine agent come to remove the curse laid so heavily upon the afflicted. It has been this impression more than anything else which has brought forth from the tenements thousands of cases of cripples which even the city physicians and surgeons never imagined existed. The state of affairs is one that calls for a complete change in modern methods of helping the poor. In New York, at least, it will result in the passing of more stringent methods of examination of children by competent surgeons. Heretofore only contagious diseases have been compulsorily dealt with, but now it will be a compulsory matter with parents to have their children examined for malformations of the body.

Not all of the cases of cripples can be permanently cured, but it is estimated that fully 95 per cent. of those brought to light in the present movement could have been completely cured had they been treated at an early age. Besides congenital hip trouble a great many of the cripples have other prenatal malformations which could have been successfully treated. In nearly all cases a very little care by bloodless treatment would have removed forever the crippled condition of the little ones, and instead of being forced to live a life of weakness and sorrow, they could have enjoyed the advantage of as straight and strong limbs as the best of us. Of course congenital deformities are the most common of the troubles, and dislocations of the hip joint abound on all sides. From the statistics gathered in a few of the leading cities as a direct result of Dr. Lorenz's visit, it is roughly

estimated that there are a hundred thousand or more of little cripples in this country who could have been partially or completely cured had proper surgical treatment been given to them at a very early age.

The dread of the surgeon's knife has naturally kept many from submitting their little children to operations, and thousands of cripples have thus been allowed to grow up in the homes of intelligent people. The art of dealing with crippled children has not, of course, until very recently been adequately treated. The relics of the early surgical methods have, of course, still been too common. In congenital hip troubles the neglect of the case always intensifies the trouble. When the head of the femur bone is thrown out of its proper socket, there is no longer any use for either, and nature always endeavors to dispense with a useless organ, function, or other thing. Consequently, when the child is young, the bones are so soft that they easily undergo a transformation. The socket, which is no longer in use, gradually fills up, and the head of the femur disappears by absorption. When this change has taken place, the cure for the child was effected only with the knife. The socket had to be gouged out, and the thigh bone brought down to fit in it. This involved a serious and delicate operation, which was not always as successful as desired. From very early times this operation has been performed with varying success. Sometimes the child died from blood poisoning; again, the use of the hips and legs was only partially restored; and in a few cases the cure was almost complete.

All this in the future will be avoided. By taking the child in the early stages and locating the trouble, it may have any malformation treated by the bloodless system, so that nature will perform the rest without pain or injury. The socket in almost all children is in fair shape to receive the head of the femur, and it requires merely a little skill to join the two together for a rapid cure. The manipulation of the hip joint with the hands, and the subsequent fixation of the femur head so that it cannot move from its correct position, requires skill and experience, and it is this which has made Dr. Lorenz and his assistants so successful in treatment of cases of this nature.

The revolution that will be created in surgery of this kind will extend to many other forms of malformation than those distinctly of hip origin. Cripples who receive their malformation before or at birth represent quite a variety of intricate cases. Some of these can be cured within a few months if the bones are manipulated by hand so that they are put back in position and held there for a period by plaster of Paris casts. In this way we shall dispense more and more with the iron braces and harness which many children have to wear for the balance of their lives. The great achievement of the age in dealing with these cases will be a great blessing to the poor, who, either through ignorance, superstition, or poverty, permit their crippled children to grow up until their bones are hardened beyond hand manipulation. Thousands of children now doomed to a crippled life will then throw away crutches, braces

and harness, and walk and run as nature intended they should.

*New York City.*

## THE NEW YEAR

The clock struck twelve in the tall church tower,

And the old year slipped away,  
To be lost in the crowd of phantom years  
In the House of Dreams that stay  
All wrapped in their cloaks of gray.

Then swift and sweet o'er the door's worn sill

Came the youngest child of Time,  
With a gay little bow and a merry laugh,  
And a voice like bells a chime,  
Challenging frost and rime.

He found there was plenty for him to do,  
The strong and the weak were here,  
And both held out their hands to him,  
And gave him greetings dear,  
The beautiful young New Year.

"You must bring us better days," they said;

"The Old Year was a cheat."

Which I think was mean when the year was dead;

Such fate do dead years meet,  
To be spurned by scornful feet!

"I bring you the best a year can bring,"

The newcomer stoutly spake;

"The chance of work, the gift of trust,  
And the bread of love to break,  
If but my gifts you'll take."

The noblest thing a year can lay

In the lap of you or me,

The brave New Year has brought this day,

It is Opportunity,

Which the wise are quick to see.

— Margaret E. Sangster.

## A NEW YEAR'S STORY

MARY ELLA MANN, M. D.

NEW YEAR'S chimes were mingling with the lingering Christmas bells when the members of Shiloh Colored Church held their Christmas festival. But it was still Christmastide, and in their late observance they were only following the old custom that prolonged Christmas festivities until twelve days after the wondrous day that ushered them in.

The white folks in the big churches near by had held their celebrations, and now the Star of Bethlehem led the way to Shiloh Church, and children big and little and of all ages were following its leading to the Sunday-school room where the good pastor, whose whitening hair framing his dark face showed the frosts of many winters, gathered his flock of "black sheep." But it was only their fleeces, as one might say, that were black, for as the few white folks among the invited guests glanced about the room they saw innocent white souls shining out from the bright, black eyes of little children, and many an old colored "mother in Israel" upon whose face the lines of tribulation had left their benediction; and one felt that their souls were "washed and made white in the blood of the Lamb." What did dark skins matter when light hearts were rejoicing in the "good tidings of great joy" which came to "all people" and made brothers and sisters of all God's children whatever their nationality or whatever the amount of pigment coloring their skin?

There was a buzz of merriment and expectancy as the room filled with children, young men and maidens, and old folks, all intent on keeping the feast of the year. On one side of the room was the infant



class of twenty or thirty little ones in their best white dresses, so small that their feet stuck straight out before them as they sat on the high chairs made for grown-up folks; for Shiloh Church couldn't afford little chairs for its little people. Some way they made one think of black pearls in white silvery settings, and it was something worth seeing, and, seeing, to remember — those dear little black faces lighted with bright eyes that shone with the wonder of it all. Hovering about them were their dark-skinned teachers, who smoothed the white dresses when they were wrinkled by their restless little owners, kept the little ones awake as long as they could, and held them in their arms when the curly heads drooped in slumber, for it was long past bedtime when the festival of Shiloh Church got well under way.

Then there were the older children, serious with the importance of the occasion, for upon them devolved the program that preceded the appearance of Santa Claus with the expected presents, and the different "committees" who were busily bustling about, attending to the last details which Aunt Rachel smilingly superintended from her post of duty in the doorway of the supper-room. The superintendent's bell rang sharply, and the hum of voices ceased, while the pastor gave thanks for the world's greatest and best Christmas gift, the Christ Child whose coming brought "peace on earth and goodwill toward men." Then there was singing, with all the rhythm and swing that colored folks know how to mingle with the melody of a hymn, and recitations, and all went well until Lilly Brown was called upon to "speak her piece." Now Lilly was a good little girl about ten years old. She had studied her "piece" until she knew it by heart backwards and forwards and skipping around, and she felt very important as she rose from her seat and came forward to the platform. She knew she looked nice in her pretty new dress, with its lace collar, and new ribbons in her hair; so she came with a quick, confident step and smiling face and made her courtesy, and — couldn't say a word! Her "piece" had taken wings and flown away.

Poor Lilly waited, as if hoping it would come back; but it didn't come, and the room seemed so strange and still, for all held their breath in sympathetic anxiety, and there were eyes everywhere and all of them looking at her; and still her piece wouldn't come back. She felt very cold, and commenced to shake all over, choking with a big lump in her throat; and then she couldn't see clearly any more, for tears were blinding her eyes, but she heard — oh, what did she hear? — some of the big boys jeering at her because she forgot her piece; and her cup of bitter disappointment was overflowing as she came down from the platform and took her seat with her piece unspoken and the tears raining down her face.

Kind Aunt Rachel sighed, and said, "Poor child!" and everybody was so sorry it seemed as if all the brightness of the occasion had been suddenly shadowed. But every one joined in the hymn that followed, and helped to smooth over Lilly's failure, and the program was continued.

Meanwhile Lilly had become calm, and was trying to enjoy the exercises, though a quivering sigh now and then told that the disappointment had touched her deeply, and that she would probably look back to it in after years as one of the keenest sorrows of her life; for, though the wounds of childhood heal quickly, they often leave scars that ache with the pain of remembrance long after childhood's years are left behind.

A lady sitting near observed the child's face and the pathetic droop of the mouth that tried so bravely to smile, and, perhaps remembering her own sensitive childhood, felt that this was a crisis in Lilly's life, a turning-point whence she would either shrink from further effort because of this discouragement or rise to other achievements because of this one accomplished.

Calling the little girl to her side, she put a reassuring arm around her, and said:

"Little girl, did you forget your recitation?"

"Yes'm," whispered the child.

"But don't you think you know it now?"

"Yes'm, I think so."

"Well, won't you say it softly to me?" pursued the lady.

"Yes'm," said the child, with a new light coming into her face, the kind of look that comes to children and grown-ups alike when they know they are understood and appreciated, and she repeated her "piece" perfectly — and it was a long one, too, that did credit to the child's honest effort to do a deed worthy of the occasion.

The lady looked all the pleasure she felt in the success of the little girl's private rehearsal for an audience of one, as they were quite unnoticed by the others, who were absorbed in the exercises. "And now," she said, "you know your recitation so well, and it is such a beautiful one, wouldn't you like to go to the platform again and speak it there?"

The spirit of conquest rose in the child's heart, her eyes shone, and her breath came quickly as she answered, "Yes'm." Perhaps her effort might yet accomplish its object; perhaps — oh, yes, she would surely succeed this time, and defeat be turned to victory! All this the child felt rather than thought, but the spirit of fear and of failure had vanished. Watching for the opportunity, the lady beckoned to the superintendent, to whom she said, when he came to her:

"This little girl knows her recitation perfectly, and has said it to me. She was frightened when she tried to speak before the school, but she isn't frightened now, and would like to try again."

"Certainly she shall," replied the superintendent, with an admiring glance at the persevering little maid; for pluck, however manifested, always commands respectful admiration, "just as soon as they finish singing this hymn."

The last notes died away, and a murmur of surprise went round the room as the superintendent announced that "Lilly Brown will now favor us with her recitation;" adding, with an encouraging smile as the child stepped firmly to the platform, "And if at first you don't succeed, try, try again." The room was so still one could have heard a pin drop as the child's voice rose and fell in clear, distinct accents with never a tremor of hesitancy through the long "piece;" and as she made her pretty little courtesy at its conclusion, clapping of hands and many nods of approval rewarded her, and the boys who had jeered before now clapped the loudest.

Aunt Rachel wiped a tear or two from her eyes as she murmured, "The dear child!" And Lilly knew the sweetness of victory well won, but which probably would not have been achieved but for the encouragement given by the "friend in need" — the lady whom Lilly had never seen before, and never saw again.

Soon the tinkling of the reindeer bells was heard and Santa Claus appeared loaded with presents for each and all. The infant class waked up and held out twenty or thirty pairs of little arms to receive their dolls and toys, and then there was a chicken supper, with plenty of merriment

to grace the feast. And as the visitors took their departure before the conclusion of the evening's entertainment, which was prolonged to a late hour, it seemed as if on the stillness of the frosty air came floating the words that Lilly and her "friend" remembered for many a year afterward:

"And if at first you don't succeed,  
Try, try again."

Nantucket, Mass.

## AT EVENING LIGHT

As when one feels at even  
The sunset chill steal on,  
The dew-damp of approaching night,  
The shadow of the fading light  
In silence and alone —

And listens in the stillness  
For sound of footstep near,  
The lap of waves along the shore,  
The dip and sweep of passing oar,  
Nor voice nor song may hear —

Then sudden through the twilight  
Across the flowing stream  
One welcome voice of hail and cheer  
Sounds through the darkness sweet and clear,  
And kindling watch-fires gleam.

Thus waiting by the river  
Which noiseless flows between  
This land of devious, toilsome ways,  
Of clouds and storms, with sunny days,  
And that as yet unseen —

Just when the shadows gather  
And darkness veils my sight,  
I'll listen for the hail and cheer,  
Rejoice to find my succor near  
And watch-fire's guiding light.

— D. H. ELA, D. D., in *Christian Advocate*.

## Nobody Like Mother

A WHOLE lot of New Englanders (a miscellaneous lot), six hundred sons of New England (some of them grandsons), sat down last week at heavily laden tables in the ball-room of the Waldorf-Astoria, New York city, to discuss a more or less successful imitation (with additions) of the typical New England dinner, and also to talk over and talk up the worthy forefathers and foremothers who made New England and so also made America. Two main themes predominated — Puritans and pie, Pilgrims and pumpkins. Somehow these historic products seem to belong together. Doubtless the Almighty made a good thing when He made a pumpkin, and doubtless our foremothers made as good a thing when they manufactured pumpkin pie — according to a receipt which some claim has now been lost. Of the Waldorf-Astoria type of "New England" pies it is enough to remark, as of man for whose consumption they were intended, that they were fearfully and wonderfully made. They were not exactly of the kind that "mother used to make." Nobody, by the way, ever makes things like mother! The touch of that now vanished hand put a flavor and sweetness into dishes and morsels which now after the lapse of the wistful years still appeal to the palate — or, shall we say, to the heart? No Waldorf-Astoria chef, with his salary treble or quadruple that which even well-paid ministers receive, ever cooked like mother.

## A Generous Gift

"ONE doesn't have to be worth a great deal of money to make costly gifts," said a man who goes about the streets with wide-open eyes. "I've been interested in a little street urchin that I've met going to and from the hospital on the street cars. There was something wrong with one leg — he had met with an accident, I believe — and he was receiving treatment through the free clinic. He had a ticket entitling him to treatments, or something of

that sort, and he was never tired of praising 'his doctor.'

"One day I saw him on the car with a very shabby man whose arm was in a sling. Tim nodded to me brightly enough, but avoided conversation. When I met him two hours later, he was alone.

"How is the leg?" I asked.

"Gettin' along first-rate. See that fellow with me on the car? He's got an awful arm, but I know my doctor can make it all right, and I asks him if he'd give that fellow half my treatments. He didn't want to at first, but bime-by he 'greed; so that's where I was takin' him. Me? Oh, I'll get along—somehow. Why, mister, that man's got a wife and three little girls to take care of!"

"No, I don't suppose the little fellow will be allowed to lose any part of his cure, but he doesn't know that, and think of the gift he is making!" — *Wellspring.*

## BOYS AND GIRLS

### KENNETH'S NEW YEAR'S PARTY

EMMA C. DOWD.

KENNETH lived in a beautiful house, and all his life he had been surrounded by beautiful things. He was as happy and sweet-hearted a little boy as could be found, for his father and mother were too loving and wise to spoil him. Kenneth was seven years old.

One evening, in the bedtime hour, Kenneth's mother told him that she was going to make him a New Year's party, and that he could invite whom he chose.

"Think it over," she said, "and decide on the guests; then tomorrow morning I will write the invitations."

"May I ask whoever I like?"

"Certainly," his mother answered.

"Then," said Kenneth, after a moment's thought, "I'll invite Mr. Butler for one."

"Mr. Butler!" repeated Mrs. Houston, looking puzzled.

"Yes, mamma, the grocer down on Chestnut Street. He is always giving me red apples and dates and almonds, and I've thought for a good while I'd like to do something for him."

Mrs. Houston was about to speak, but Kenneth went on:

"Then there is the postman—I think he deserves an invitation. You know how many valentines he brought me last February, and such a lot of birthday and Christmas presents. Yes; I'll surely ask him. Oh! and I must have Mrs. Fielding. I don't believe she has a chance to go to parties very often, and don't you think she'd like to come to mine, mamma?"

Mrs. Fielding was a poor widow who came to Kenneth's home every week to do the mending. She was white-haired and wrinkled and lame, but her heart was still young and cheery, and she could tell the most wonderful stories while her needle plied in and out of the rents in Kenneth's garments. It was no wonder that the little boy loved her.

By this time Mrs. Houston had become interested in Kenneth's list of guests, and she said that she thought Mrs. Fielding would be delighted to receive an invitation.

"Let me see," and Kenneth rested his chin in his small hand, "I think I must

ask Mr. Waters. He is such a pleasant man and he brought me that gingerbread boy, you know, and those cooky twine."

Mr. Waters was the baker who supplied the Houstons with home-made bread and pastry.

"Then I want the cologne lady—what is her name, mamma? I always forget."

"Miss McIntyre, I suppose you mean."

"Yes; the one that you buy your cologne of. I like her. She gave me such a dear little bottle once—don't you remember? And she always smiles at me on the street. How many can I have? I've got five now," and Kenneth counted them off on his fingers.

"I thought we would invite six—that with you will make seven, and you are seven years old."

"There are a good many more I'd like to ask," said Kenneth; "but I think—perhaps—I'd rather have the paper boy than anybody else. He's a nice, clean boy, mamma; but I'm afraid he's poor, and I'd like him to have a splendid party supper for once. Oh, it will be a beautiful party, mamma! I do hope they'll all come!"

They all did come, and if their clothes were not of the latest cut, nobody cared. The party was a success. Mrs. Houston had spared neither labor nor money in arranging for Kenneth's guests, and never were efforts better appreciated.

"It's just like a big, beautiful flower garden!" Mrs. Fielding declared, as she limped from room to room, hand in hand with the little host.

As for the supper—it is safe to say that not one of the guests had ever seen just such a table, and the paper boy's appetite fully satisfied even Kenneth.

When, at last, the music was hushed, and the good-nights had all been said, the little boy turned to his mother, his face radiant with happiness:

"Wasn't it beautiful to see them enjoy it all so? I'm glad we asked the folks that don't go to parties every week or two—aren't you, mamma?"

*Meriden, Conn.*

### Grandma's Picket-Guard

GRANDMA Wilkins was very sick. The doctor said she must be kept quiet, and everybody went about on tiptoe and spoke in low tones. Winfred looked very sad. He crept softly into the darkened room and laid some flowers on grandma's pillow; but she was too sick to look at them. Soon after he heard his mother say to Kate, the cook:

"We must keep the door-bell from ringing, if possible."

"I can do something for grandma," thought the little boy.

So he sat on the front step, and soon a woman with a book in her hand came to the door.

"Grandma is very sick," said Winfred. "Nobody must ring the bell."

The lady smiled, but went away. Soon a man with a satchel came.

"Grandma is sick, and mamma doesn't want anything at all," said the boy.

All day long people came. It seemed to Winfred that almost everybody had something to sell; but he kept guard, and the bell was silent. Kate came to call him to lunch, but Winfred would not leave his post.

"Just bring me a sandwich or something, and I'll eat it here," he said.

At last the doctor came again. When he came back he smiled down upon Winfred and said:

"Well, little picket-guard, your grandma is going to get well, and you have helped to bring about that happy result. You will make a good soldier."

Then his mother came out and took him in her arms and kissed him.

"I am quite proud of my brave, unselfish little son," she said. "Now come and have some dinner, and then you may go and see grandma for a moment. She has been asking for you."

When Winfred went in on tiptoe his grandma thanked him with a kiss, and he was a very happy little boy that night.—  
JULIA D. PECK, in *Youth's Companion.*

## OUR DAISY CHAIN



Daughters of Rev. and Mrs. H. B. Schwartz

These two little "daisies" are Anna and Laura, daughters of Rev. Henry B. Schwartz, a former member of the New England Conference, now a presiding elder in the South Japan Mission Conference, living in Kagoshima, Japan. They are both Massachusetts girls. Anna, who is almost twelve, was born in Newburyport, and Laura, who is three, in Boston. Their dress may look odd to *HERALD* readers, but it is the ordinary dress of girls in the land where they live. The plaited skirt which Anna wears is the required costume of the school girls of Japan. Anna is a pupil in the China Inland Mission School, Chefoo, China, while Laura is in her mother's home kindergarten in Kagoshima.



## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## First Quarter Lesson II

SUNDAY, JANUARY 11, 1903.

PHILIPPIANS 4:1-13.

[Read the whole Epistle.]

## CHRISTIAN LIVING

## I Preliminary

1. **GOLDEN TEXT:** *Rejoice in the Lord alway.*—Phil. 4:4.

2. **THE EPISTLE TO THE PHILIPPIANS** was written by St. Paul towards the close of his first imprisonment in Rome (A. D. 62, and therefore about ten years after he founded the church at Philippi), after he had dispatched his letters to Philemon, and to the churches at Colosse and Ephesus. Epaphroditus, a leading presbyter at Philippi, had come to Rome, at considerable personal risk to his health, to bring to the apostle a contribution from the Philippian church; and the Epistle was written and sent back by Epaphroditus, to express the apostle's joy at their liberality, and to strengthen their hearts in every good work. Hence the type of this letter is not dogmatic or theological, but fraternal and encouraging.

3. **HOME READINGS:** *Monday*—Phil. 4:1-13. *Tuesday*—Luke 12:22-31. *Wednesday*—Phil. 2:12-18. *Thursday*—Phil. 3:13-21. *Friday*—Titus 2:1-15. *Saturday*—Psa. 37:27-40. *Sunday*—1 Pet. 1:13-25.

## II Introductory

It is characteristic of the elevation of mind in which Paul the prisoner lived, that, with the hand which was left unfettered, he could dictate to the Philippian church a series of such cheerful precepts as those which our lesson contains. Addressing them as his "dearly beloved and longed for," he begs them to be "steadfast" and harmonious. Rejoicing in the Lord was emphatically urged, and the rejoicing was to be unclouded and constant. The forbearance of love was also inculcated, as a quality by which they should be "known unto all men." And here the apostle strikes again the solemn chord which vibrates through all his writings: "The Lord is at hand." No place was to be given to anxiety; with thanksgiving for past blessings, they should make known their requests unto God; and His peace, which no intellect of earth can grasp or comprehend, would guard from disturbing cares their hearts and thoughts. Summing up in one general utterance many particular precepts, the apostle urged the Philippians to occupy their thoughts with whatsoever things were true and honorable, pure and lovely, and of good report; forgetting nothing that was virtuous and praiseworthy. Taking their teacher for an example, they should try to live out in practice what they had seen and learned and heard of him; and then, as he had been taught by his own experience, not merely "the peace of God," but "the God of peace," would take up His abode with them.

Turning next to the contribution which the church at Philippi had sent to him through Epaphroditus, Paul "rejoiced in the Lord" at this fresh blossoming of their thoughtful concern for him—a concern which they had not, indeed, ceased to feel, but which they had lacked for some time in the past an opportunity to express. He had no complaint to make, however. He had grown familiar with reverses, and they did not affect him. He had been initiated

into the secret of being either filled or hungry, of abounding or being in want. Nothing was too hard for him. He could do or suffer all things in the strength of the indwelling Christ.

## III Expository

1. **Therefore** (R. V., "wherefore")—because of their citizenship in a heavenly commonwealth (see preceding chapter). My brethren dearly beloved (R. V. omits "dearly") and longed for.—Paul's make-up was dogmatic, controversial, but he had a tender heart. My joy and crown.—The Philippians' hearty acceptance of the Gospel was a source of great joy to Paul, and the converts were prized by him as jewels in the crown laid up for him. So—as he had previously exhorted. Stand fast in the Lord—immovable in the midst of temptation, strong in the indwelling Christ.

2, 3. **I beseech** (R. V., "exhort") Eudia and . . . Syntyche—two prominent female members who, while conspicuous for their zeal in spreading the Gospel, were themselves at variance, and were jeopardizing the peace and unity of the church; possibly one was at the head of a Jewish-Christian congregation, and the other of a Gentile-Christian assembly. Be of the same mind—forgetting their disagreements in the supreme love for their one Lord. Thee also, true yokefellow.—To whom St. Paul alludes by this suggestive appellation, is not known; possibly the "bishop" of the church at Philippi, possibly Epaphroditus. The word itself is sometimes used as a proper name. Whoever he was, the apostle bespeaks his friendly intervention to bring about a conciliation of the discordant elements in the church. Clement—also unknown. Whose names are in the book of life—indelibly registered in the imperishable book of life eternal.

4. **Rejoice in the Lord.**—Find in Him perennial joy—in conscious union with Him, in serving and obeying Him. Always—unceasingly. Let no calamity, no poverty, no unfavorable circumstances of any kind, quench it, or interrupt it. Joy should predominate in the Christian's heart, and illumine his face, and be the habit of his life. This verse forbids despondency, and worry, and every temper which antagonizes joy. Again I say (R. V., "will say") Rejoice—the repetition of emphasis, lest at any time in the trials which awaited them they should forget the injunction and become disheartened.

5. **Let your moderation** (R. V., "forbearance") be known unto all men.—Cook interprets the difficult Greek word rendered "moderation" or "forbearance" as "that yieldingness which urges not its own rights to the uttermost." The meaning seems to be: Let all men, enemies as well as friends, recognize in your conduct the quality of gentleness, or reasonableness. The Lord is at hand—a frequent apostolic reminder, bringing to remembrance the tremendous issues of that final coming of our Lord in judgment which in their minds was ever imminent. Alford thinks these words may apply either to the preceding clause or the opening clause of the next verse, but prefers to regard it as "the transition from the one to the other: Christ's coming is at hand; this is the best enforcer of clemency and forbearance; it also leads on to the duty of banishing anxiety."

6. **Be careful for nothing** (R. V., "in nothing be anxious")—let nothing whatever disquiet, or distract, or overburden you. "Take no thought," said our Lord. In a proper sense, *live recklessly*, having a trust so perfect and constant that you will

never be hurried or worried about anything. In everything—no matter what—in losses or gains, in joys or trials, in matters religious or matters secular. By prayer and supplication with thanksgiving—thanksgiving for what we have, prayer for what we lack. Let your requests be made known—unreservedly, filially, trustfully.

7. **The peace of God**—that peace which is divine in its essence and source. Which passeth all understanding—which surpasseth human comprehension; inconceivable, transcendent, beyond the grasp of the finite intellect. Shall keep—R. V., "shall guard." Your hearts and minds (R. V., "thoughts").—The idea seems to be that this heavenly peace shall "keep watch and ward," play sentry over the heart and thoughts, admitting no peace-breaker, no disturbing intruder. Through (R. V., "in") Christ Jesus—"the sphere or element of the custody thus bestowed" (Alford).

8. **Finally**—to cease from particular directions, and sum up all he would say in one comprehensive precept. **Whatsoever things are true**—in doctrine or life, as opposed to what is erroneous or false. Those who love Him who is the Truth will find no difficulty in determining what is true and what is false. **Honest**—R. V., "honorable;" pervaded by that fine, high-minded integrity which lies at the base of all noble character, and which makes a man worthy of the esteem of his fellows. **Just**—righteous in act and word both toward God and man. **Pure**—chaste in thought and feeling. **Lovely**—exciting interest and affection; such traits as sweetness of temper, sympathy, benevolence, courtesy, and the like. **Of good report**—such things as are well esteemed among men. If there be any virtue—any ethical grace, whether included in the above or not. Any praise—anything praiseworthy. Think on these things—ponder them; occupy your minds with them, thereby displacing and excluding what is base, or frivolous, or unworthy; dwell upon them until they enter into your lives and are translated into acts.

9. **Those things which ye . . . seen** (R. V., "saw") in me do.—St. Paul never hesitated to offer himself as an example and to bid his converts follow him as he followed Christ. He was so conscious of being led by Christ and inspired by Christ, that he could fearlessly, and at no sacrifice of modesty, offer his own experience and life for imitation and guidance. The God of peace shall be with you—not merely "the peace of God,"

## Itching Skin

Distress by day and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." Mrs. IDA E. WARD, Cove Point, Md.

## Hood's Sarsaparilla and Pills

Rid the blood of all impurities and cure all eruptions.

as in verse 7, but the Author himself of that peace.

10, 11. I rejoice in the Lord. — What ever Paul did, or felt, was "in the Lord." Being ensphered "in the Lord," his feelings were not affected by his surroundings. Though fettered to a soldier, he could "rejoice greatly." Your care of me hath flourished again (R. V., "ye have revived your thought for me"). — The Philippians had not been negligent in the matter of voluntary contributions for the apostle's support (Phil. 4: 15); but of late, either for lack of a messenger or for some other cause, they had fallen behind; now there was a fresh sprouting (as the Greek word indicates) of liberality on their part. Not that I speak in respect of want. — "Do not suppose me to complain of privations" (Cook). I have learned, etc.—an emphatic personal testimony. Practically he says: "For my part, I have been taught by experience to allow nothing to disturb my content, whether it be plenty or whether it be poverty." Being naturally of an impatient temperament, it probably required many lessons before the apostle arrived at this state of beatific content with all things.

12. I know how to be abased . . . abound. — Paul's life had been a checkered one, full of "ups and downs," one day humbled, the next day exalted; but reverses had no power to affect him. He moved serenely on in the strength of Christ. Everywhere and in all things — R. V., "in everything and in all things." I am instructed — R. V., "have I learned the secret." Full and to be hungry — R. V., "filled and to be hungry." Paul was not clamoring for the good things of this life. Whatever good came to him he took and enjoyed; wherein he lacked he endured without murmuring.

13. I can do all things — the omnipotence of faith. No privation was too severe, no cross too heavy, for one who felt himself a partaker of the Divine nature, a channel for almighty power. That made him equal to all emergencies, strong for whatever lay before him. Through Christ which — R. V., "in him that." Strengtheneth me. — Apart from Christ, Paul was weak, frail, nerveless; he could accomplish no good thing; he would have succumbed at the first trial. The abiding Christ was his strength, and his wonderful career owed all its success to the fellowship divine.

#### IV Inferential

1. Christian joy is a duty.
2. Christian joy should have no intermission; we should rejoice *always*.
3. A Christian should be distinguished for his "forbearance," his readiness to waive his individual rights.
4. In the background of every duty

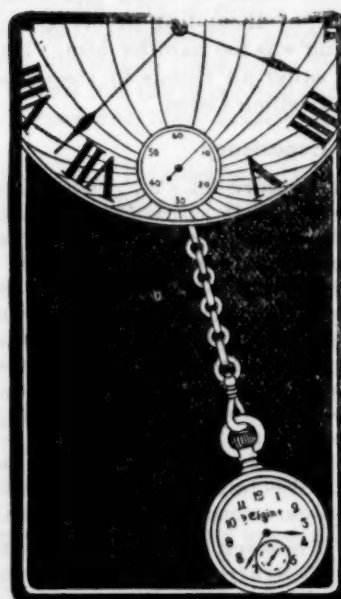
## White Clothes

I have used Pearl-ine for the last ten years. Always satisfied with it. It never turns the clothes yellow.

Mrs. Rev. R. G. J.

One of the Millions.

678



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should stand the shadow of the coming Lord.

5. Anxiety takes flight from a trusting heart.
6. "Care and prayer are as naturally opposed as fire and water" (Bengel).
7. Care cannot enter a heart that is sanctified by "the peace of God."
8. If the mind is preoccupied with what is good, there will be no room for what is evil.
9. The preacher's life tells more than his doctrine.
10. Contentment is a rare jewel, but it acquires its polish from experience.
11. The Christian's secret is: All strength in Christ; no strength outside of Him.

### Deaconess Doings

— Dr. Adolph Lorenz, the great Vienna surgeon, held several "clinics" at Wesley Hospital during his recent visit to Chicago. He volunteered some strong words of commendation concerning the nurses who assisted him.

— Miss Mary Powell, of the Milwaukee Deaconess Home, is deaconess in charge of a very successful mission in that city.

— Deaconesses of the Methodist Episcopal Church, South, wear a black costume with white lawn ties and turn-over collars and cuffs.

— "Six children for two cents and a little kindly attention," says a Chicago deaconess, who brought six children into Sunday-school through two postal card invitations to a picnic.

— Five deaconesses, including a district nurse, are at work in Providence, R. I.

— The Boston Deaconess Aid Society has promised the furnishings for the first wing of the new Deaconess Hospital building.

— Bishop Hartzell has appointed Miss Minnie Willhoite, a graduate of the Chicago Training School (1902), to missionary work in Liberia. Miss Willhoite sailed for Africa on Nov. 26.

— The Chicago Training School has 130 students in actual attendance.

— A "dispensary deaconess" at Asbury Hospital is supported for a year by two sister deaconesses, who sold art souvenirs to raise the required sum.

— Deaconesses from Norway tell of two of their number who came to America to inaugurate some feature of deaconess work, and who received permission from the Motherhouse to remain a while to practice private nursing. After receiving for a time the generous remuneration paid trained nurses in this country, they began to fear that such sudden wealth might develop in them a love of gain, and they hastily returned to Norway, saying, "Better poor in Norway than miserly in America."

— A fine article on the Watts de Peyster Invalid Children's Home, Verbank, N. Y., was

published in a recent issue of the New York Tribune.

— Ten institutions, seventy deaconesses, and property worth \$250,000, is the report at the close of the tenth year of German Methodist deaconess work in America.

— One of the needs of the Watts de Peyster Invalid Children's Home at Verbank, N. Y., is a farm where the boys may not only get well and strong, but also find healthful employment afterward.

— Miss Joan Davis, for several years secretary of the Chicago Training School faculty, takes up deaconess work among the Eurasian population of Bombay, India.

— The Deaconess Training College at Ilke, England, begins its first term with seventeen students.

— The deaconess is a Protestant "Sister of Mercy" without a vow.

— The Methodist Home for the Aged at Yellow Springs, Ohio, sustained the loss of their building by fire, Nov. 9. No lives were lost. Another building will be erected.

— Deaconesses of the Methodist Episcopal Church, South, will be required to pursue a continuous course of reading and study in addition to their regular training.

— Bishop Warne speaks with great commendation of deaconess work both in America and India.

— Miss Maude Forbes is doing excellent work as nurse deaconess in Pueblo, Col. Nothing so appeals to people as ministry to the sick and helpless.

— Spokane Deaconess Hospital will put up a new building. The site has been secured.

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## Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

### The Locked Sheaf

To help in rightly improving the present and future, is the chief use of the past. Sins that Christ has forgiven we need not recall. Failures for which we were not responsible should be dropped from the memory. Unkindnesses of friends, whether they are sorry or not, should be left in the dead ashes of the past.

"Yesterday now is a part of forever,—  
Bound in a sheaf which God holds tight,  
With glad days and sad days and bad days  
which never  
Shall visit us more with their gloom and  
their blight."

### A Gracious Guest

"There's a new foot on the floor, my friend,  
And a new face at the door, my friend,  
A new face at the door."

How full of buoyancy! How radiant with hope! How rich in promise! This new comer is 1903. It comes as a divine boon to each of us, pure and fresh from God. A spotless and favorable opportunity it is for awakening our gratitude and nerving us for braver achievements upon a higher plane than we have ever yet known.

### Where to Begin

Hawthorne describes a young man who was mysteriously informed that if he would dig where certain signs concurred, he would find great riches. Accordingly he set out and traveled the world over for the mytic indications, and found them not. Disappointed, he returned to his home, having passed the prime of life. Just as he was crossing his own dooryard he espied the long-sought signs. Here they had been all the time. Now he digs and finds the promised fortune. Right where we are, in the spot where a kind Providence has put us, is the place to begin mining life's richest prizes. At home our New Year resolutions should go into immediate effect.

### Human Powder

It has been cynically contended that "the road to hell is paved with good resolutions." It is more correct to say that the way to heaven is thus paved. When in all the world was anything worthy ever accomplished without a resolute purpose? But like a cannon ball, in order to do execution, it must be backed and propelled by sufficient force. It needs persistent energy. Volition, strong and wisely directed, will never fail to make noble determinations continuously victorious.

### A Magic Regulator

When setting out upon life's journey—so goes the story—a young man was given a magic mirror, in which was reflected, not the scenes before him, but what would appear when viewed afterward in memory. For instance, upon entering a wood he saw not the trees, the vines and gliding rivulet, but he beheld himself being overcome by robbers. Hence he refrained from entering the sylvan shade. Heeding the warnings of the mirror, he reached his journey's end in safety. Such a mirror is within reach of each one of us. It is reflection, aided by the question: "How will this look to me, as I contemplate it from the end of the year?" As a safeguard,

"Speak a shade more kindly than the year before;  
Pray a little oftener: love a little more."

### League Life

The enterprising new president of the New England League, Rev. Franklin Hamilton, Ph. D., and our no less energetic new secretary, Mr. Leon L. Dorr, with cordial endorsement of the Cabinet of the First General Conference District, have suggested that the League Department of ZION'S HERALD publish more news from the field. It is our aim to put all Epworthians of our own territory in touch with one another for practical ends, in the hope that every chapter may receive the inspiration of every other chapter's best achievements. In the present issue there are valuable reports from "Circuits," "Unions," "Districts," and local societies.

### Circuit Method Explained and Illustrated

#### West Boston Circuit

About two and a half years ago, the writer for the first time attended a meeting of the Circuit League. The large attendance, the wholesome character and hearty enthusiasm of that and subsequent meetings, impressed him so favorably that he has become a firm believer in the circuit idea and gladly responds to the request to write a short account of the West Boston Circuit Epworth League.

It was organized in 1893, and is composed of ten chapters, stretching from Egleston Square, through Jamaica Plain, Forest Hills, Roslindale, West Roxbury, Hyde Park and Dedham to Norwood—about twelve miles between the extreme ends. It meets every two months from October to June, making five meetings a year. The fact that the ninth year has just closed with the 45th meeting would indicate that not a single meeting has been omitted. One might expect that, after an existence of nine years, there would be an abatement of interest, but such is not the case; the history of the past year shows that the Circuit League is still full of life and vigor. Notwithstanding the frequency of the meetings, the distance which must be traveled by most of those who attend, and the fact that the composing chapters have a moderate membership (an average of less than fifty), the attendance at the five meetings of the past year ranged from 126 to 196 (average 153), counting only League members, besides which there has been a large attendance of non-members. Former years show a like good record.

The plan of the meetings has been quite uniform. The meetings begin at 8.30 with a simple repast and a social hour, at which various interesting schemes have been introduced to promote sociability. Following this a short business meeting is held, one of the features of which is the calling of the roll of chapters and awarding of the banner, till the next meeting, to the chapter showing the highest percentage of its members present. A hearty song service and devotional exercises are next in order, followed by an address—a good address every time. During the past year we have been favored with addresses on the following timely topics: "Christian Stewardship," by Presiding Elder W. T. Perrin; "The Open Door Emergency Movement," by Dr. E. M. Taylor; "The Twentieth Century Epworth League," by Dr. G. S. Chadbourne; "The Solemnity of the Dawn," by Rev. N. Van der Pyl—all of them practical, earnest talks which held the close attention of the hearers and manifestly touched responsive chords in many hearts.

Such a program as has been outlined is very simple, requiring but a little work on the part of only a few, and yet it seems to draw and hold our young people better than many a more elaborate convention program does. Evidently these gatherings are not only thoroughly enjoyed, but they cannot help being a spiritual uplift to most of those who attend them. So that if the circuit accomplishes nothing more than to provide these meetings, giving the members an opportunity to meet in Christian fellowship, listen to a good and helpful address,

and get the inspiration that comes from numbers, the results are sufficient to compensate for all labor and expense incurred.

We believe, however, that the Circuit League can be made helpful to local chapters in other ways also. During the present quadrennium our General Cabinet has launched a number of excellent movements, such as the "Christian Stewardship" and "Morning Watch" enrollments, "Personal Evangelism," "Mission" and "Bible Study" classes, etc. Unfortunately very many of our Epworth Leaguers do not read our church and Epworth League papers, nor attend district conventions; consequently, for lack of acquaintance with these movements, there is not that widespread interest in them that there should be. The Circuit League reaches a large portion of its members at every meeting, and so may be made an excellent medium for spreading knowledge of, and arousing interest in, these commendable movements. And if each member of the Circuit Cabinet will get in touch with the similar officer of the local chapter, and would bring them all together occasionally in department conferences, we believe the various departments could be made much more effective than many of them now are. We hope to accomplish something in this direction during the coming year in the West Boston Circuit League. During the past year (as in previous years) there was held, besides the regular meetings, a "Cabinet Social," to which all officers of local chapters were invited; an address was given on the work of each department; and a half-hour was devoted to department conferences, which proved so interesting and profitable that a number requested that another cabinet social be held, at which the entire evening should be given to department conferences.

We enter the tenth year of our Circuit League's history, earnestly hoping and praying that God may wonderfully bless it and make it a blessing.

#### Worcester Circuit

The Worcester Circuit held a conference of the Spiritual Department, on Dec. 1, at Lake View Church. There were present representatives from ten chapters. In the discussion on "Methods," led by Mr. Murphy, of Park Ave., many practical ideas were brought out by members of the various chapters. The evening closed with a love-feast, led by Rev. W. M. Crawford, of Spencer.

This department is sending out a "Circuit Leaflet," the first of each month. The present number will be a symposium on "What Help may the League be during Revivals?"

The system of "visitation," planned by the circuit in November, proved so successful that there was a second series of exchange of workers on Dec. 14.

Nearly all of the churches represented by the 17 chapters have been, or are, holding special services. The Leagues have been especially helpful in these meetings, having provided large chorus choirs, beside helping in other ways, and have been blessed in the conversion of many members.

The missionary cause is receiving a new impetus at Grace Church. Dec. 7, the regular prayer-meeting was of special interest, letters being read from missionaries and student volunteers. On Dec. 9, at the monthly business meeting, Miss Clara Cushman gave an address and organized the "Standard Bearers." This society starts out with a membership of 81, and will be under the supervision of the League.

CORA D. E. ROBINSON, Sec.

#### Pilgrim Union

The tenth anniversary of the Pilgrim Union was fittingly celebrated by an interesting program given at the Highlands Church, Dorchester, Wednesday evening. The history of the Pilgrim Union is interesting. In response to an invitation to an "at home" given by the Epworth League of the Wollaston Church, the chapters of the Atlantic, Neponset, Parkman Street, West Quincy and Dorchester churches met with the Wollaston chapter, Dec. 21, 1892, and organized a union of the Quincy and Dor-



chester churches, this being one of the first of the many circuits now organized in the New England District. As this meeting was held upon the eve of Forefathers' Day, it was decided to name the Union the "Pilgrim Union of the Epworth League." The first president was John Ramsdell, of Atlantic, succeeded by E. L. Crowell, the late Rev. F. N. Upham, Rev. J. P. Kennedy, Rev. J. E. Waterhouse, Rev. Geo. W. Painter, and James L. Maclary. Later the Epworth Leagues of the other churches of the district joined the Union in the following order: Mattapan, Baker Memorial, Stanton Avenue, and Highlands, making a total of ten.

Various public meetings have been held from time to time in the various churches, the meeting of Wednesday being one of the best attended and most interesting in the history of the Union. A splendid supper was served at 6.30 o'clock by the young people of Highlands Church, under the efficient management of Mrs. A. R. Taylor, chairman of the department of Social Work, assisted by a large corps of willing helpers. After the supper in the vestry, the delegates adjourned to the main auditorium for the public exercises. The church was handsomely decorated with flags and bunting and cut flowers. James L. Maclary, president of the Union, presided. Archibald T. Davison, Jr., presided at the organ and rendered a brief recital of choice music. After a short praise service led by W. H. Whitney, Rev. Joel M. Leonard, of the Baker Memorial Church, read the Scriptures, and prayer was offered by Rev. M. G. Prescott, of Mattapan. The welcome to the delegates was given by Addie Gertrude Gardner, president of the Highlands Epworth League. The roll-call of the various societies showed a goodly number of delegates, and each society responded with a Scriptural verse of consecration. Mrs. Wm. H. Smith sang a solo, "Abide with Me," very acceptably, and in the meantime the honored guest of the evening arrived — Governor-elect John L. Bates. He was warmly welcomed, the entire audience rising and giving the Chau-tauqua salute, while the organ pealed forth the strains of "The Star Spangled Banner." A splendid address on Methodism was then given by Rev. Franklin Hamilton, of Boston. After a solo, "Immanuel's Land," by Mrs. Smith, the Governor-elect made an able and felicitous address.

A brief business session was then held, with an election of officers for the next year, resulting in the choice of James L. Maclary, of the Stanton Avenue Church, president; Addie G. Gardner, of the Highlands, vice-president; Edith Greenerd, of Atlantic, secretary; Robert W. Childs, of Dorchester, treasurer. After the benediction by Rev. George A. Phinney, pastor of the church, Governor-elect Bates held an informal reception, and the entire company availed themselves of the opportunity to shake his hand. The programs for the occasion were very artistic, containing a fine cut of the Highlands Church, and enclosing a souvenir portrait of Mr. Bates, which was a fine likeness.

#### Fall River Union

At the last election of officers, Mr. Arthur W. Smith, of St. Paul's Church, was chosen president. Mr. Smith is a graduate of Wesleyan University, a school-teacher, expert book-keeper, and an exceptionally intelligent, devoted, useful young man. On the evening of Dec. 10, the quarterly business meeting of this Union was held. The speaker was Rev. Dr. M. S. Kaufman, who gave his lecture upon "Personal Observations and Experiences in the Holy Land." It was received with enthusiasm. This meeting was in the First Church, to whose pastorate Rev. Thomas Tyrie was recently appointed. He is making a most favorable impression, and there are many indications of an unusually successful career. His Sunday evening lectures to young people are very popular, and calculated to win many of them to the church.

#### From Dover District

As a whole the Leagues on Dover District are in good condition, and some of them are doing exceedingly effective work. The Mercy and Help Department is, as a rule, well worked. Portsmouth chapter has for several years maintained a scholarship for the support and education of a girl in India. In Lawrence they started a reading-room last year, opened one night each week, and found it a great success, as it promotes sociability, attracts tran-

sients, and keeps things moving generally. In the League at Somersworth affairs are moving forward. Devotional services are very thoughtful, helpful hours. At Thanksgiving and Christmas the League is always largely represented in any special work of these seasons. Special visiting is always done then.

GRACE W. BLAISDELL.

#### A New Union — New Bedford and Vicinity

A new Union of the Leagues in New Bedford and vicinity was organized the past fall, with Mr. Charles E. Vaughan as president. A great deal of enthusiasm was manifested, and all the chapters have entered heartily into the work. The first quarterly meeting after organization was held at the Pleasant Street Church, Dec. 1, when the officers of the cabinet presented their reports, routine business was attended to, and an interesting and spirited address delivered by Rev. J. O. Randall, of Attleboro, the Abraham Lincoln in stature and wisdom of our League work in Southern New England. The meetings of the Union are held on the third Monday in September, the first Monday in December, and the third Mondays of March and June.

#### Doings of Local Chapters

The County St. League of New Bedford, besides other activities, supports two persons under its auspices. It intends to do its share, also, with the other church societies in paying for the church improvements now under way.

The Fourth St. League of New Bedford has an interesting class which is taking up Huribut's Normal Lessons as its literary work for the winter. The class meets at the close of the Wednesday evening prayer-meeting, and is led by Mrs. Lot B. Bates.

The Whitman League celebrated its anniversary on Monday evening, Dec. 1. Rev. C. H. Smith, of the First Church, Taunton, delivered a most excellent address on the occasion, taking for his text some lines from Tennyson:

"Let knowledge grow from more to more,  
But more of reverence in us dwell."

#### Clinton Leaguers Busy as Bees

November was a red-letter month for the Clinton Leagues. A complete revolution of the Epworth wheel was made. The librarian secured the necessary funds for the purchase of new magazines for the coming year. A class of fifteen members began the study of the "Price of Africa," under direction of the missionary department. The interest is intense in these few, and we hope it will be as the leaven. Two dollars a month was secured as a pledge for missions, the plan adopted being one cent a week from every member desiring to give. The Social department gave all members an opportunity of meeting each other and proving the fact that people do improve upon acquaintance. The Literary spoke of our wheel was fastened securely, and succeeded in giving the treasurer \$25. This department also held its first Bible class. Eleven members were present. The Mercy and Help department — our deaconess — gained three victories in the home and foreign field — the "Sunshine Baskets" for the home "Shut Ins;" work prepared for a mission school in the far West; and the Thanksgiving Social. Everybody gave, and many were the homes made happy because of sympathy extended. As an even exchange is no robbery, the pleasure of giving was certainly evenly balanced by the gratitude of the recipients. The entire literary program for the occasion was prepared by the Juniors. But all this would have been no more than what every one ought to do had not the desire that Christ's kingdom come been uppermost in the minds of all. The Leaguers were better fitted to do this because of the four special services held by the Spiritual department. They were for the one purpose of preparing each Epworthian to better fight sin and Satan.

#### From the Green Mountain State

The series of entertainments at St. Johnsbury closed on Saturday night. Mr. C. H. Turner, the fourth vice-president, had the entire management of them, and he appointed committees to have charge of the different departments. They were held at the Armory in the village for the purpose of raising funds, part of which will

be used in furnishings for the chapel. It has been the custom of this League for several years to give these entertainments annually. They have all been well patronized, although these surpassed any previous ones.

ROY R. HOWARD, Sec.

#### "Pole-Star State"

Farmington, Maine, is the metropolis of Franklin County, a centre of trade, a school town; for here is located the famous "Little Blue," the State Normal, and a large High School, "beautiful for situation," located on the Sandy River, and within sight of old Mount Blue, Mount Abraham, and Mount Rigelow. The Farmington League, therefore, holds a strategic point, a religious distributing centre. The League appreciates this fact, and is endeavoring to make the most of its privileges. The attendance at the prayer-meeting during the fall has been unusually large, and reports come to us to the effect that students while here have been blessed through the efforts of the League, and have gone out to be a blessing. We are anticipating much work and a good time this winter, with some 250 normals and 130 high school boys and girls as a field for labor.

WILMOT P. LORD.

#### Adults and Juniors

Bethesda Chapter, E. L., No. 2020, of Madison, Maine, is alive and doing good work on some lines, namely, Spiritual, and Mercy and Help. During the summer the interest waned somewhat, though every prayer-meeting was held and some other work done; but the autumn has brought revived interest and effort. Several cases of suffering and want have been discovered and relieved, and plans are maturing for more extended activity on this line. Christmas cheer has been carried to otherwise cheerless homes and the practical side of Christianity thus illustrated. Monthly socials are held in connection with the business meetings. Literary programs are usually presented, quiet social games are allowed the younger members, and light refreshments are served. Such gatherings provide for a felt want of our young people. Four new members were added at the last meeting, Dec. 10. Others will follow soon.

The Junior League, under the able superintendency of Mrs. Cora M. Brown, is very much in evidence. It is training up a band of workers. A box of supplies for Christmas was sent to the Deaconess Home in Portland. The enthusiasm of the children in Mercy and Help shames older Christians sometimes.

S. ELFRID LEECH.

#### Detroit International

At the recent cabinet meeting of the First General District, held in Boston, it was announced that the cabinet would plan an excursion to Detroit from New England. The committee — Rev. Franklin Hamilton, Mr. Charles R. Magee, and Secretary Leon L. Dorr — are working out the details of the excursion, and at an early date infor-

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mation will be published that will present the whole subject clearly. The Detroit committee have already sent a very cordial invitation for the New England young people to come in large numbers, and assured us of a royal welcome and splendid entertainment. The plan is being considered now of reserving a large section of one of the residential parts of the city, with a beautiful Methodist Church in the centre, as the New England division, thus bringing all the Leaguers from the First General District into the same locality. This is only one of the plans the committee has in mind, and the railroad accommodations will be of the best at a minimum rate. Information can be had of the secretary, and printed matter will soon be available, to be sent out on request. From every League in New England we should rally at Detroit in July, 1903. We need the inspiration and uplift of that great meeting here in this part of the country.

#### Comprehensive, Expansive, Aspiring

These terms are none too large to describe the educational classes conducted by the Literary Department of the Chestnut St. chapter, Portland, Maine. Behold and wonder. A stupendous undertaking! Rarely favored is the League which has architects and builders and material efficient and sufficient for the erection of such structures as are contemplated in this plan. For details secure their neat folder. Here are simply the classes and their leaders:

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Class 1. Art Lectures on the History of Painting, Miss Alice Twitchell; 2. Chautauqua Course, Mr. George Fred Buxton; 3. The Progress of Civilization, Miss Mary E. Bishop; 4. Problems of the City, Mr. Frank M. Strout; 5. Problems of the Home, Miss Rosa E. Santee; 6. Church History and Doctrine, different leaders, directed by the pastor; 7. Topics of the Sunday-school, Mr. James F. Bigelow; 8. Lessons in Stenography, Miss Flora V. Lord. On the fourth Wednesday of each month all the classes meet together and listen to a talk by the pastor, which is followed by a general discussion. If any chapter in New England or on this continent can present a more elaborate scheme of instruction than this, it should have the banner. Assuming that the three other departments of this League are as well managed as the third in proportion to their importance, and you may have the vision of a chapter which reflects radiant credit upon this great era of young people's work.

#### Forward Mission Study Courses

Here is another subject of supreme practical value to Epworthians. What can expand our lives and broaden our sympathies so much as to come in touch with mission work in all lands? The Epworth League and the United Society of Christian Endeavor have combined in preparation of a course especially adapted to young people. One of the books, "The Price of Africa," seems to be admirably adapted to its purposes. Do we not all agree with Bishop McCabe in the affirmation that, "Indifference to the cause of missions is treason to the King?" Missionary Campaign Libraries ought to have place in every chapter and be read by every Epworthian.

#### Special Helps for Epworthians

The Board of Control, with headquarters at Chicago, is composed of men thoroughly alive to all the deeper interests of Leaguers. They send out extensive supplies of concise and attractive leaflets, folders, cards and booklets, which are filled with practical suggestions concerning effective League work.

#### The Morning Watch

A very pretty tract, fully explaining this vital subject, is published, containing references to Christ's example in this particular, with a list of topics and Scripture references appropriate for such a devotional hour; also cards with the covenant: "Trusting in the Lord Jesus Christ for help, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God." It is our conviction that this practice, faithfully observed, cannot fail to deepen Christian experience and develop the Christlike type of character. What better time than the opening of a New Year for joining the "Comrades of the Quiet Hour?"

#### Christian Stewardship

Next to the above in vital importance to a well-rounded and healthy life is the right use of money. Here is the one ordinary weakness of professing Christians. They are so strongly tempted to violate both the first and second commandments as well as the tenth. Mammon crowds God from His rightful throne in the heart and becomes a veritable idol. "Covetousness is idolatry." Here is the pledge: "Trusting in the Lord Jesus for help, I will make it the rule of my life to hold my entire income in trust for God, paying not less than one-tenth regularly and directly to His cause." Certainly some definite proportion of one's income

ought to be thus devoted. They who seek in honest submission to know God's will in this matter, with a determination to do it whatever it may cost, will be enlightened.

#### Cycle of Prayer

This is the title of some fifteen small pages containing packed instructions and incentives to pray for the spirit and cause of missions. It will prove very helpful in observing the Quiet Hour. Probably all these excellent helps can be found at our Book Room, 36 Bromfield St., Boston.

#### Cabinet Meeting for Business

The one recently held at People's Temple during the Epworth League Congress and Missionary Rally may be thus designated, and much business of a very practical nature was transacted. It was frank and friendly, but rigidly thoroughgoing and businesslike.

#### A Remarkable Bargain

After consultation of a cabinet committee with the publisher of ZION'S HERALD it was agreed to furnish the Epworth League edition for twenty-five cents a year. We know of nothing so cheap in religious journalism. At such a price, will not Leaguers place this monthly issue in thousands of homes where the regular weekly edition is not seen?

#### The Secretary

Mr. Leon L. Dorr, of Woburn, Mass., is secretary. He has kindly undertaken to gather items for this department. The League edition is dated on the last Wednesday of each month. Copy is due at the editorial rooms on the Saturday preceding the Saturday next to the last Wednesday. Items should reach me on the Monday before the first Saturday here mentioned. See?

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## League Prayer Meeting Topics for January

REV. MATTHIAS S. KAUFMAN, D. D.

### Walking with God

January 4 — Time for Meditation — The Morning Watch. Psalms 5:1-3; 119:147, 148; Matt. 14:23; Mark 6:30, 31.

"I see not a step before me as I tread the days of the year,  
But the past is still in God's keeping, the future His mercy shall clear;  
And what looks dark in the distance may brighten as I draw near."

Another bright New Year has dawned. What joys and sorrows it may have in store, we know not. Each day is an untold opportunity, and each day will be a testing time. What manner of life we may have lived will be recorded for us before the setting of each sun. How many moments may have passed flippantly, how many may have been vainly employed, how many to good purpose and true — all, all, whatever their nature, will stand to our account with unmistakable exactness. Hence it behooves us to think daily what the balance may be.

"Tis greatly wise to talk with our past hours,  
And ask them what report they bore to heaven."

By so doing we may know better how to employ the fleeting seconds of the present, ever passing. True meditation is difficult. To hold the mind steadily for any considerable time is not easy for the majority of us.

### CLIMBINGS

1. Did you ever climb a mountain? It requires pluck and perseverance. Like unto it is viewing life and its relationships. Too much introspection is not wholesome. But to stand aside occasionally and watch our lives as they glide along, may help us to measure ourselves and incite us to a surer self-mastery such as may lead up to a fuller realization of our best selves.

2. Meditation need not confine us to self. "In Thy law will I meditate day and night." An old Scotchman said: "I have meditated through the Bible three times." The fresh hours systematically devoted daily to the exercises of the Morning Watch will become to us a veritable fascination — like those who sit for hours in the Dresden art gallery, under the spell of that marvelous triumph of genius, the Sistine Madonna, oblivious of the passing hours. Morning Watch meditations upon high and profound subjects may become to us glorious mounts of transfiguration.

### MORNING WATCH RESOLUTIONS

1. "God's will to know." This will we learn by following the spiritual directions for daily meditation.
2. "God's will to do." This can never be accomplished save by persistent, unflagging effort.
3. "God's will to love." This must be the inevitable outcome of faithfully doing His will. Beautiful, most beautiful of all the years will be 1903 if, exultant-like, we march straight forward and make the Morning Watch the wise beginning of each new day with God.

January 11 — The Open Channel of Prayer. Matt. 6:6-8; 7:7-11; John 14:13, 14.

"Who goes to bed and not to pray,  
Maketh two nights to every day."

A little girl, weary and sleepy, knelt at her bedside and said: "Dear God, I am very tired. Good-night. Amen!" Some people might not call that a prayer. But was it not? It certainly proved she was on speaking terms with God as a Friend, of whom she was not afraid, and whom she could fully trust. Bengel, the learned commentator, deeply spiritual, late into the night, after a hard day's work, bowed his head over the Bible as he sat in his study chair and said: "Good night, dear Lord

God and Jesus. Thou knowest we are on the same old terms." Kissing the sacred Book he loved so well, he laid himself down on his couch for sweet sleep. It is precious to know God intimately. He enjoys close companionship. Only sin can close the channel between His heart and ours.

### RIPPLES

1. "Whate'er is good to wish, ask that of Heaven."
2. "But if for any wish thou dar'st not pray,  
Then pray to God to cast that wish away."
3. When it was announced that the American Bell Telephone Company had so perfected an instrument by which a whisper could be heard five hundred miles away, we were all amazed. Later, when the distance was indefinitely extended, our wonder was intensified. Yet how much more wonderful is man's ability to whisper his petitions into Jehovah's ear and have Him send answers all round the earth!

### WAVES

1. Among the most beneficial results of prayer is an increasing capacity for conscious communion and real worship.
2. We are in a world of temptations. Snares lie in wait at every turn. The habit of prayer brings deliverance to us as swiftly as thought can fly.
3. Skilled seamen know how to take advantage of wind and tide. Waves that would engulf a novice bear the tried sailor on to his desired haven. To know how to pray is to know how to overcome.

### CURRENTS

It is a profound yet beautiful truth that God planned His great universe with reference to hearing and answering the prayers of His dear children. He is not so chained by His fixed laws that He cannot move. Not by violating natural law, but by utilizing it, does He answer prayer. Man wishes to water his lawn; he turns on the hose. God wishes to water farms; He turns on the clouds.

"When the loose mountain trembles from on high,  
Shall gravitation cease if you go by?"  
Not ordinarily; but even gravitation works at His command. God is supreme. His almighty hand is on the helm. He reigns.

January 18 — A Message from His Word. Jer. 15:16; John 15:7; Acts 20:32.

### THE LIVING WORD

"A living, breathing Bible; tables where  
Both covenants at large engraven were."

This is our heritage. It is a Divine-human library, bound in one volume. What a precious treasure! It is immeasurably more valuable than fields of grain and mines of gold. A boon from heaven is this choice Book to show us the way up to a heaven of eternal glory.

"This holy Book I'd rather own  
Than all the golden gems  
That e'er in monarch's coffers shone,  
Than all their diadems."

### THE LOVING MESSAGE

From the ocean-heart of infinite love it comes to us. Well may it be the "joy and rejoicing of mine heart;" for it assures us of a relationship with Jehovah which is the guarantee of every good. Such a message almost staggers our faith. But the greatness and goodness of the Sender should give us perfect confidence.

### THE TWO IF'S

1. "If ye abide in Me." If ye think My thoughts, if ye are actuated by My motives, if ye are stirred by My purposes, if ye practice My submission to the Father's will, if the old Adam is put off and the Christ-spirit enthroned, if your lives are really hid with Christ in God, then what could we desire that would not be in keeping with God's pleasure to grant?

2. "If My words abide in you." If we truly abide in Him, His precepts, His commandments, His words, will abide in us.

### THE GOLDEN FAITH-CLASP

"Ask what ye will." When the conditions are met, the promise is invariably fulfilled. Of course, "if we ask anything according to His will, He heareth us." This is a most rational confidence.

If your life is centered in Him you will desire only such bodily health and ease as will enable you best to serve Him.

You will ask only for such a measure of temporal prosperity as will make you most efficient in His cause.

Earthly riches will be desired not chiefly for gratifying self, but as a means of usefulness.

Personal popularity and influence will be sought not to satisfy pride and ambition, but simply to increase one's power for spreading His kingdom.

Even your dearest loved ones will not turn you aside from loyalty to Him should there ever arise any antagonism between their demands and His. Thus making every interest absolutely subordinate and secondary to His will, and living each hour entirely for His glory, the fulfillment of the promise would follow a natural sequence. Glorious message!

January 25 — Christian Stewardship. Matt. 6:19-34; Acts 20:35; 2 Cor. 9:7; 1 John 3:17, 18.

In one of the art galleries of Italy there is a curious painting by an ancient artist which strikingly illustrates the central thought of our topic. Upon a couch lies a sick man, and about him stand several puzzled physicians. They have examined the patient, and have ascertained that his heart is not in his body. At one side in the large painting is a pulpit from which St. Anthony of Padua is preaching from the text: "For where your treasure is, there will your heart be also." Off in another part of the same picture is a group of the dying man's friends, who have just opened his strong money box, and, to their amazement, they find his heart actually reposing among his abundant gold coins. What a literal interpretation of the text! It fairly startles one. It is the spiritual truth in the scene that does the execution. To keep man's heart where it belongs is the great work of the Gospel.

### A SAFEGUARD

The practice of systematically appropriating a fair proportion of one's income to benevolent and religious purposes is one of the surest safeguards against that insidious foe of the Christian known as avarice. What the proportion shall be, at its minimum, may easily be ascertained by any one who will take God's Word for his instructor. So many do not care to know for fear it may cost too much. Here is one of Satan's own devices for cheating Christians out of promised temporal and spiritual rewards. Surely some proportion should be set aside conscientiously and cheerfully as a means of keeping the heart in place, and thus saving us from the disaster of the dying man in the painting.

### SANCTUARY CLINKINGS

1. Give from true love to the Supreme Giver.
2. Give as an expression of lively interest in worthy causes.
3. Give as a means of retaining and invigorating your own heart life.
4. Give as Christ directs, and thus lay up treasures in heaven.
5. Giving in accordance with God's plan for us will keep the heart where it ought to be, and give to it a power like that of Sir Galahad, who could say:

"My strength is as the strength of ten,  
Because my heart is pure."

Full River, Mass.



## Debts on Cincinnati Churches Paid

THE *Northwestern Christian Advocate* of Dec. 24 contains this very encouraging announcement: "At a meeting held last Sunday afternoon in Music Hall, at which Bishop D. H. Moore was the principal speaker, about \$25,000 was subscribed to complete the payment of all debts on the Methodist Episcopal Churches in Cincinnati. The movement for the payment of debts on the churches in the city of Chicago is well under way, and we have no doubt that these debts will all be provided for within a few weeks."

## THE CONFERENCES

### MAINE CONFERENCE

#### Portland District

**Berwick.**—Special meetings have been held for four weeks, in which the pastor, Rev. B. C. Wentworth, has been assisted by his son. There have been some conversions and several backsliders reclaimed. The pastor's wife is a helpmate indeed, having made this last quarter over one hundred calls, besides being a teacher in the Sunday-school, leader of the Junior League, and president of the two missionary societies. This church has recently been bereaved in the death of one of its oldest members, Mr. John Gowell.

**South Berwick.**—The pastor is doing good work with the material at hand. There is an unusual dearth of young people in the town, as there is little business to hold them. Congregations keep well up to the average of previous years. A choir has been organized, which is quite a help in the Sunday services. A Junior League of twelve members has been organized under the leadership of the pastor's wife. Rev. Solomon V. Gerry, a local preacher, long connected with this church, has recently been called to his heavenly rest. Former pastors will readily recall his earnest words in the social meetings.

**Deaconess Home.**—The reports made at the December meeting of the board of managers were very encouraging. Supplies have been received from a large number of churches in all parts of the Maine Conference, indicating the widespread interest in this work. Some very sad cases of suffering have been relieved during the recent cold weather. Miss Totten rendered valuable services at Congress Street Church during parts of November and December, and is now helping at East Deering. Friends are hereby notified that gifts of money will be greatly appreciated.

**Kittery, First Church.**—Rev. F. I. Page, a student at the Boston School of Theology, reports a cordial and generous reception on the part of the people. A public welcome was given on the evening of Nov. 7, and the next morning nearly a wagon-load of provisions were brought to the parsonage. On the day before Thanksgiving another generous donation was made. The spirit manifested was even more appreciated than the value of the gifts.

E. O. T.

#### Augusta District

**Waterville.**—The reports at the last quarterly conference were very encouraging and helpful. The pastor's report indicated prosperity. Three young ladies were baptized, Sunday, Dec. 14, 5 persons united with the church in full from probation and 2 by letter, 5 were taken on probation (two adults have lately been converted), and 6 others recently requested prayers. The religious interest is far above what it has been in many months past. Congregations on fair Sundays average about 300, and on Sunday evenings the vestry is well filled. One hundred copies of "Pentecostal Hymns" have been put into the vestry for evening use, and the people are well pleased with them. The Sunday-school has an average attendance of 160. On Rally Day 200 were present. The Epworth League averages 50 at its devotional service. The Junior League has an average attendance of 25. All the benevolences of the church are being cared for. The church and congregation have just raised \$60 for the students at Colby College who lost all their personal effects in a recent fire; they also raised \$60 for the New

England Home for Little Wanderers in Boston. Rev. A. A. Lewis is the pastor. He preached the union Thanksgiving sermon in the Baptist church in Waterville.

**Gardiner.**—This church is moving on to a good financial foundation under the leadership of Rev. William Cashmore. At the present date (Dec. 15) all bills are practically paid to date, and the people are glad to be assured that they will come out square at Conference time. During the quarter 3 have been baptized, 5 received on probation, 3 taken into the church from probation and 3 by letter, and 5 conversions. Mr. Cashmore is quite certain that people are really converted before he counts them as such or takes them on probation. The Sunday-school is in good condition, and a back deficit of \$60 is nearly paid. Every part of church work is looked after by this pastor, and each feels the touch of his personality. Every benevolent object of the church will be presented, and a good showing will be made at Conference.

**Hallowell.**—Pastor and people are agreed, and everything works in harmony and peace. We spent a recent Sabbath with this people, which afforded us great pleasure. The pastor, Rev. Walter Canham, reported 1 conversion, 1 adult baptized, 1 received on probation, and 3 in full from probation. Three benevolent collections have been taken with full apportionments met. Number of pastoral visits made, 328. The Sunday-school superintendent's report was encouraging. The school numbers 130, with a good average. Rally Day was appropriately observed, and a collection taken for Sunday School Union. Two hundred volumes have been added to the library at a cost of \$81. The Home Department numbers 100 members, and the Cradle Roll has 34 names on its roll. The Epworth League numbers 60, and has a devotional meeting every Sunday evening at 6 P. M. At present the League is holding cottage meetings with good success. Let others do likewise! This League goes to the shut-ins on week-day evenings or on Sunday afternoons. The Junior superintendent made a good report; the membership is 25. For a Japanese kindergarten \$5 was raised. The class-leader's report was more than usually cheerful. The Dorcas Home Missionary Society have raised \$40 since Conference—\$30 for Emerson Home, Fla., and \$10 for the Deaconess Home in Portland. The W. F. M. S., of twenty-three members, has raised \$50 thus far this year. The Ladies' Aid connected with this church is a prime factor in finances. Already \$10 has been voted toward repairs on interior of parsonage, painting, etc., with more to follow. No discouraging features are found with this pastor and people.

**District Conference.**—At Monmouth, Feb. 23-24, 1903, is the notice we give at this time. For information, we refer you to Chapter 5 of our Discipline. Read what follows concerning the District Conference. We would suggest to all who may be looking for local preacher's license or renewal, or for exhorter's license, and to all who may be thinking about "orders," that they carefully read and study ¶ 60, page 407, and ¶ 62, page 409, also ¶ 61, page 403; and you have the whole

business. At the last Ministerial Association, held in Winthrop, Sept. 29 to Oct. 1, it was unanimously voted to discontinue the Association for certain reasons, and organize a District Conference, provided a majority of quarterly conferences so voted. The matter has been presented to thirty out of thirty-four quarterly conferences, and every one has been unanimously in favor. So we have fixed the place at Monmouth, and the date Feb. 23-24. More at another time.

C. A. S.

#### Lewiston District

**Oxford and Welchville.**—Rev. A. A. Callaghan, the pastor, is still pursuing his studies at Cobb Divinity School, Lewiston. In the summer he had a somewhat protracted illness, but his people would not consent to his resignation. Congregations are good, finances well up, and the Sunday-schools continue the year round. Mr. George H. Jones takes a good deal of pains in drilling his chorus choir, and thus furnishes fine music. A. J. Kavenagh, the Sunday-school superintendent, takes charge of the Sunday evening meeting when the pastor is at Welchville. Roscoe Staples is the efficient Sunday-school superintendent at the latter place.

**The Oxford Club.**—The Club was entertained, Dec. 8, by Rev. F. C. Norcross. Mr. Norcross' mother was visiting him; and when mother and wife combine their efforts, the result is a dinner that would make an editor smile. In addition to those who are usually in attendance Revs. J. W. Smith and F. K. Beem and their wives, and the elder were present. A pleasant time was spent in conversation, singing and prayer. On account of sickness the expected program did not materialize.

**Bowdoinham.**—We were at this place on Dec. 14, the date of the great fire. Fifteen buildings were burned, and \$35,000 worth of property was destroyed, with only \$8,000 insurance. Several families were left homeless. The elder worked hard carrying things out of a house that was not burned! No religious services were held until evening. Things are moving well here; bills are paid to date, and several conversions and reclamations are reported. The Sunday-school is prospering under the superintendency of W. B. Hutchins. Bertha, the pastor's daughter, is doing finely with the Junior League. There is also a prosperous Intermediate League. There is an excellent interest in the outlying districts. It was voted to devote the Christmas offering to the poor who suffered by the fire. Among those who have died recently are Mrs. C. and Miss Elizabeth Purington. They will be missed in a financial way, as well as in other respects.

**Bereavements.**—Rev. A. S. Bisbee, a local preacher of Brunswick, and one of the late Sheriff Pearson's deputies, has recently lost his wife.

Mrs. G. D. Holmes, of Lewiston, lost her mother in October. Her home was in Bridgton.

Rev. C. C. Whidden, of Bridgton, has lost his mother. He was with her when the change came. Her home was in Presque Isle.

**Personal.**—Rev. A. T. Craig, of Wilton, and

## OUR ANNUAL WHITE JANUARY CLEARANCE SALES

MEAN

A Saving of 25 to 33 1-3 per cent.

One Grand Mark-down in  
Every Department

## Gilchrist Co.

Washington and Winter Sts., Boston.

Rev. A. K. Bryant, of Howdoinham, have recently supplied at Park St., Lewiston.

Rev. G. D. Holmes assisted at the funeral service of Mrs. Bisbee, and accompanied the afflicted family to Westbrook where the interment occurred.

A. S. L.

## NEW ENGLAND CONFERENCE

### Springfield District

*St. James', Springfield.*—The results of the revival meetings, in which the pastor was assisted by Mr. Lawrence Greenwood, have not been fully realized, but much good was doubtless accomplished, though only a few conversions took place. At the third quarterly conference Rev. W. E. Vandermark was invited to return for the third year.

*Grace Church, Springfield.*—Mr. Osame Komori, a native of Tokyo, son of a paymaster in the Japanese army, recently gave a very interesting lecture on Japan, illustrated by a stereopticon, in which he paid a gracious tribute to the influence of the Christian religion upon his native country, and gave reasons why Japan is destined to take a leading place among the nations of the world.

*Easthampton.*—The Shattuck Club held its annual banquet in the new dining-room of the church, Wednesday evening, Dec. 10. There were about 90 men seated at the table. Mr. H. D. Sylvester, president of the club, was toastmaster. He introduced Mr. John Letich, Jr., of the First Congregational Church, who spoke of the fraternal feeling between the men's clubs of the town. Mr. George H. McCandless, secretary of the club, responded to the toast, "Our Sunday Noon Class." Mr. Harold Ewing followed, giving the history of the club. Mr. George L. Munn, editor of the *Easthampton News*, was then introduced, taking for his subject, "The Press;" Mr. Loren W. Gould, superintendent of the "Wide-awake Class" of the Methodist Sunday-school at Northampton, following. Then came Mr. John McDonald, of the St. Philip's men's club of the local Episcopal Church, who spoke of the work of his own club and the post-prandial exercises were concluded by Rev. W. I. Shattuck, who took for his subject, "Possibilities." The banquet was very successful, and at its close the annual election was held, Mr. J. A. Loomis being elected president, and Mr. George H. McCandless, secretary and treasurer. The history of this club is interesting. It was organized about three months ago under great difficulties. At the outset there was lack of enthusiasm on the part of the men, and they had to encounter the further embarrassment of having no suitable place to meet. But this latter difficulty was quickly removed. The men went down into the church cellar one day and got out their tape-measures. Then began the work of excavating, in which the men participated, and soon, with the aid of carpenters and masons, a beautiful and commodious dining-room was added to the church, ready for their occupancy. One feature of the club is a Sunday noon men's class. The class has already held nine meetings, being addressed at each gathering by representative men upon religious or semi-religious subjects. The club meets at regular intervals for several purposes, sometimes at the church and frequently at the parsonage as the guests of Rev. and Mrs. Shattuck. A helpful and pleasing entertainment is always provided, and frequently light refreshments as well. Already a movement is on foot looking toward the federation of the men's clubs of Massachusetts, and applications have been received from other New England States, so the movement may be enlarged in its scope so as to include all New England. Wise pastors will give careful attention to this movement among men. Doubtless Mr. Shattuck will be glad to offer any suggestions needful to those who desire to organize such a club.

*Merrick.*—A very interesting service was held at the Merrick Church on Friday evening, Dec. 12, when the mortgage on the parsonage went up in flames. As chairman of the meeting, Rev. E. V. Hinchliffe made pleasing introductory remarks and presented Dr. J. O. Knowles, who spoke in a very felicitous manner. It was designed to have all former pastors who had occupied the parsonage or had labored for its erection present; but not being able to be there, Rev. F. H. Ellis and Rev. E. S. Best sent congratulatory letters, and Mrs. A. W. Baird came to represent her husband who is in feeble health. Rev. F. M. Estes spoke a few words, and was fol-

lowed by Mr. Frank P. Sargent, Mrs. L. B. Chandler, and Mr. H. G. Emerson, representing, respectively, the trustees, Ladies' Aid Society, and Epworth League. Mr. W. B. Chandler, treasurer of the Twentieth Century Thank-offering Fund, read his report. This was followed by the cremation exercises, with Mr. Chandler as master of ceremonies, and Messrs. C. D. Clark, Andrew P. Baird, Mrs. Juliette P. Prince, and Miss Anna McKee as bearers. Mr. Chandler wore a robe, and the solemn service was fittingly read in Latin. The exercises were interspersed with vocal and instrumental music, and light refreshments were served. The Merrick Church is now entirely free from debt, and is rejoicing in its prosperity.

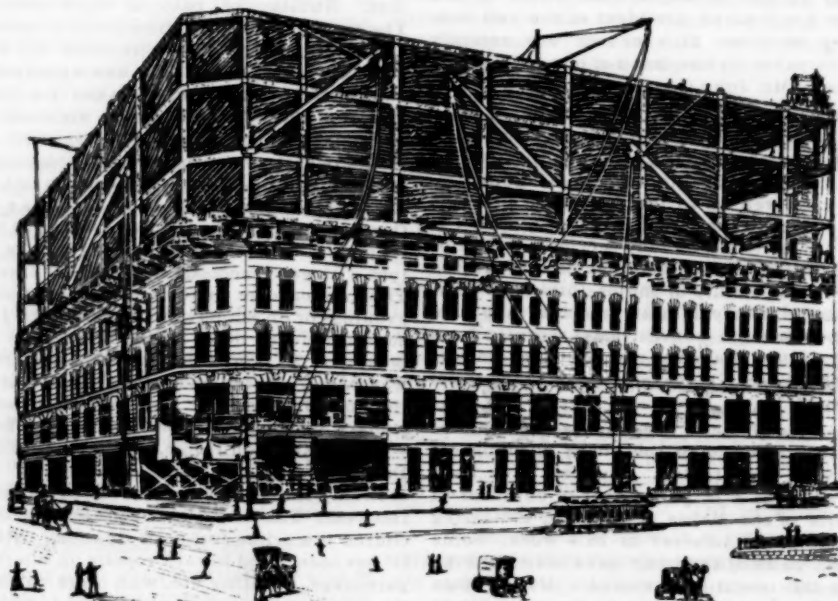
*Ministers' Retreat.*—In response to the call for a Methodist Ministers' Retreat, precisely forty brethren of the Springfield District assembled at Grace Church, Springfield, on Friday, Dec. 19. The retreat was opened with the communion service, conducted by Dr. J. O.

Knowles, who was assisted by Dr. John D. Pickles and Dean Buell of the Boston School of Theology. At the close of the service Dr. Knowles gave an address on our need of communion with God, which was followed by a season of prayer. Dinner was served by the ladies of Grace Church, after which Dean Buell gave an address on Jesse Lee and the movement which has been inaugurated to establish a "Jesse Lee Chair of Preaching" at Boston University.

The general subject for the afternoon being "Personal Experience," Dr. Charles F. Rice opened at 2 o'clock by speaking on "The Bible in Personal Experience." His remarks awakened deep interest, and were followed by a season of testimony and prayer. At 3 o'clock Rev. W. H. Dockham introduced the subject of "Prayer in Personal Experience," treating the subject in a tender and discriminating manner. This again was followed by a season of testi-

Continued on Page 1713.

## THE LARGEST AND MOST COMPLETE LABORATORY IN THE WORLD



THE NEW FIRE PROOF SWAMP ROOT LABORATORY, NOW NEARING COMPLETION

BINGHAMTON, N. Y., Dec. 29. Whoever goes to Binghamton, as I did, will find a much-alive, brisk city, with beautiful wide, asphalted streets and charming residential sections. Its business streets are decked with handsome business buildings and public institutions, but none of them can compare in magnitude and beauty with the new Swamp-Root Laboratory now nearing completion. This tall, towering building is the first object that confronts the eye upon alighting from the train at the railway stations.

The building itself is remarkable, because, when finished, it will be the finest, most scientifically built, and best equipped medical laboratory in the world.

It was the pleasure of ZION'S HERALD to send a representative to inspect this building, and from the standpoint of an architect, scientist and searcher after the beautiful, I can say, with warmth, that the trip from Boston was well worth while.

Hundreds upon hundreds of readers owe their restored health and the restored health of their friends to Swamp-Root, the great kidney, liver and bladder remedy, and I am sure they will be interested in my brief description and the photograph of the new Laboratory, where, beginning with the new year, Swamp-Root will be compounded.

The magnitude of the building is not all. It will stand for centuries. It has the finest of modern steel construction, with fireproof masonry and cement arches. Not a piece of wood is used in its structure. It is situated on the most central and commanding site in the city, and has a frontage of 231 feet on Lewis St., 345 feet on Chenango St., and 407 feet on Lackawanna Ave.; its floor space amounts to the astonishing area of four and one-half acres, and is to be

devoted exclusively to the Swamp-Root business.

The building is eight stories high, built of steel, granite, and light-colored brick, and its architecture is of the most pleasing style.

As is the present Laboratory, so will the new one be equipped with the very latest scientific apparatus for the compounding of Swamp-Root, the demand for which has so greatly increased that the mammoth new Laboratory became an absolute necessity.

A convenient switch connecting with the main lines of all railroads entering the city runs direct to the doors of the shipping department.

After going through this new structure as well as the present Laboratory, the writer was surprised to see the immense scale on which Swamp-Root is prepared.

But when an hour later I sat in the offices of Dr. Kilmer & Co., and had the pleasure of seeing many hundreds of the thousands of unsolicited testimonial letters from all parts of the world—letters written by grateful men and women cured by Swamp-Root—I thought these people did just as you and I would do: they sat down and wrote their thanks for what Swamp-Root had done for them, and asked that their testimonials be published in order that all might know of this wonderful medical discovery.

Having seen a little mountain of these letters, each bearing the imprint of sincerity, no one would wonder that this business has increased as it has, and that the largest and finest laboratory in the world is needed and forthcoming.

It may be of interest to our readers to know that they can obtain free by mail a sample bottle of Swamp-Root by addressing Dr. Kilmer & Co., Binghamton, N. Y.



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## The Conferences

Continued from Page 1706.

timony and prayer. Similarly at 4 o'clock Rev. A. W. L. Nelson introduced a season of counsel and prayer on "The Presence of the Holy Spirit," in which the brethren opened their hearts to each other and related many occasions of the presence and power of the Spirit in their lives and work. The last hour of the afternoon was opened by Rev. Henry L. Wriston upon the subject, "Power with Men."

Then was served at 6 o'clock, and at 7.30, under the general theme of "Winning and Building," Dr. John D. Pickles spoke on the "Character Elements of Success." "The secret of success in the ministry," he said, "depends upon our heart relations with God." All present felt that the day had been well spent, and that they could return to their respective charges qualified to do more effective work for Christ.

**Westfield.**—The reports at the third quarterly conference, which was held Sunday evening, Dec. 21, showed the church to be in a prosperous condition. The conference availed itself of this early opportunity to give their pastor, Dr. John D. Pickles, a unanimous invitation to return for the fourth year. The evangelistic services, led by Rev. Joseph H. Smith, of California, were of unusual interest and profit. Dr. Pickles pronounces Mr. Smith as being, all things considered, the best exponent in spirit and teaching of Christian holiness he knows. He says: "He is a magnificent preacher of the expository method, and makes the Bible live while you listen. He is thoroughly Methodist, and wins by both sanity and lucidity. He resembles greatly the lamented Dr. Keen, but is much stronger in the presentation of truth."

**Chicopee Falls.**—The special meetings conducted by the pastor, with the help of a few of the neighboring Methodist preachers, were very helpful to the church life. F. M. E.

### Boston District

**Boston Preachers' Meeting.**—The order of the day was a paper by Dr. Rishell, on "The Place of Christ in the Gospel." Dr. Bashford, Dr. Upham, Dr. W. W. Foster, and Rev. Thomas Landon, of New Jersey, were introduced and spoke briefly.

**Highlandville.**—This church is having great prosperity under the effective leadership of the pastor, Rev. Garrett Beckman, whose methods and preaching are always up-to-date. The most recent acquisition is a gymnasium, the equipment of which cost about \$100. The effect of this kind of work has been an increased attendance upon the public services. The pastor is now preaching two courses of sermons, one on Sunday mornings, and the other in the evenings. The following are some of the themes: "The Young Men of Tomorrow," "The Young Women of Tomorrow," "The Model Christian," "Barons and Miners," and "Things that Perish Not."

### Lynn District

**Salem, Lafayette St.**—The great social event of the season was the "Kirmess," held in aid of this church. For beautiful decoration, unique

design, fine exhibit of goods and fair and honest sales, this event has not been surpassed in the city. The financial result was about \$500 or \$600. The leaders of this successful enterprise were the pastor, Rev. Charles Tilton, and his estimable and popular wife, both of whom were made to feel that their labors were appreciated, by many beautiful and substantial tokens.

**Lynn, First Church.**—On Christmas Sunday the choir rendered an elaborate musical program, at the close of which the pastor, Rev. R. L. Greene, D. D., said that he would not attempt a sermon, but that he had a sermonette in his mind and on his heart which he would give to the congregation. He then spoke of the different worlds in which we live—the merchant's world, the physician's world, the lawyer's world, etc. Then he spoke of another world in which lived sturdy men and women who labor hard from one year's end to another for merely enough to pay their bills, but who know nothing of the common joys of life, and yet never say a word about it to any one. Only the minister and the doctor know their circumstances. Many of these would have no Christmas festivities in their homes, simply because they cannot; and yet they ask nothing of any man. He then said that he would take no collection, but if there were those present who wished to do something for such people, they might, after the benediction, lay their offerings on the communion table. The result was that the people fairly crowded to the front to make their offerings. The sermonette was only twenty minutes long, but it was wonderfully effective. W.

## N. E. SOUTHERN CONFERENCE

### New Bedford District

**Bryantville.**—The faithful and efficient work of the pastor, Rev. R. S. Cushman, is highly appreciated. The attendance at the preaching service is increasing, and the Sunday-school is improving to a marked degree. The principle of systematic giving is being applied in raising money for the missionary cause, and with good effect. One person has been received on probation since the last report.

**South Carver.**—The interior of the church has been somewhat repaired and improved lately. The debt on the chapel, which was erected some years ago, is being slowly but steadily reduced. About \$150 has been paid since last April, and more will be paid before the end of the Conference year. The pastor, Rev. E. G. Babcock, who is in the fifth year of service in this charge, is highly esteemed by the entire community. IRVING.

## CHURCH REGISTER

### HERALD CALENDAR

Norwich Dist. Min. Asso., at Jewett City, Feb. 9 10  
Augusta Dist. Conference, Monmouth, Feb. 23-24

### Marriages

FISKE—TOSIER—At Mattawamkeag, Me., Dec. 24, by Rev. J. H. Barker, M. D., Gilbert Hugh Fiske and Ardele Jane Tosier.

CARR—CLENDEIN—At Mattawamkeag, Me., Dec. 24, by Rev. J. H. Barker, M. D., Herbert H. Carr and May Clendenin.

SAWYER—VIETSCH—In Baltimore, Md., Dec. 23, by Dr. A. J. Church, Edward H. Sawyer, Jr., of Bath, Me., and Alvina Vietsch, of Baltimore.

KOPP—BROOKS—In Baltimore, Md., Dec. 24, by Dr. A. J. Church, Henry Kopp and Myrtle Brooks, of Solomon's Island, Md.

W. H. M. S.—The first quarterly meeting of the Woman's Home Missionary Society of New England Conference will be held in People's Temple, Wednesday, Jan. 7. Sessions open promptly at 10.30 a. m. and 2 p. m. The usual reports will be given, and an exceedingly interesting program has been prepared. In the morning Mrs. Wayne Whipple, delegate, will report the convention of the General Board of Managers held in Kansas City. "Fagots from a Missionary Fire" will be conducted by Mrs. E. M. Taylor. At 12 o'clock Dr. F. C. Haddock will speak on "The Dew of Inspiration." In the afternoon an address will be given by Mrs. Mary Fisk Park, of New York, secretary of the Bureau of Immigration, and Mrs. M. A. Stanwood, of Jamaica Plain, will read an original Home Missionary story.

SARAH WYMAN FLOYD,  
Conf. Cor. Sec.

**DEACONESS AID SOCIETY.**—The New England Deaconess Aid Society will hold its annual meeting in the Committee Room, 36 Bromfield St., Boston, on Tuesday, Jan. 6, at 2.30 p. m.  
ADELAIDE SLACK, Cor. Sec.

Happiness is the proper goal of human effort and health is indispensable to it—take Hood's Sarsaparilla.

**SPECIALLY IMPORTANT.**—The philanthropic work of the co-operative stores and industries at Morgan Memorial have so greatly developed that there are now departments for the making, repairing, and sale of clothing, dressmaking and millinery, shoe repairing, printing, carpentry and cabinet-making and repairing, interior decorating, and a grocery and home bakery. The pastor, Rev. E. J. Helms, has had his hands more than full to attend to the enormous business demands involved in looking after so many poor people. He is fortunate in securing the assistance of Rev. H. B. King, of the New England Conference, for the balance of the Conference year, who will look after the business details. Mr. King serves without salary. He will be glad to speak on the work and its needs at Epworth Leagues, prayer-meetings, etc.—not to obtain collections or subscriptions, but to acquaint our people with this wise form of Christian philanthropy. Mr. King will also collect parcels from individuals if they will inform him, and secure help for those needing the services of men or women through the employment bureau.

W. H. M. S.—SPECIAL NOTICE.—Mrs. Mary Fisk Park, of New York city, daughter of Gen. Clinton B. Fisk, has been recently appointed secretary of the Immigration Bureau of the W. H. M. S. Mrs. Park will visit Boston in the interests of her department, and will investigate the work of the Immigrants' Home at East Boston. She will be present at the quarterly meeting at People's Church, Jan. 7, and make an address upon the general work of the society. On Sunday morning, Jan. 11, Mrs. Park will speak at Baker Memorial Church, Dorchester.

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## OBITUARIES

He spent an earnest, useful life  
in service to his fellow-men.  
And, with his talents thus improved,  
Returned unto his Lord the "Ten";  
Fulfilled his earthly mission well,  
The battle fought, the victory won,  
A generous life the world applauds,  
And God Himself shall say, "Well done."

— G. W. Grant.

**Putnam.** — G. W. S. Putnam was born, Jan. 27, 1831, at York, Me., and died there at the old homestead, Oct. 2, 1902.

His father, Jeremiah S. Putnam, was for fifty-four years a practicing physician at York. His great-grand-uncle was General Israel Putnam, of Revolutionary fame. He married, Dec. 22, 1856, Tryphena J. Remick. Of his eight children, three died in infancy. Five are now living: William Sewall, J. Perley, Mary H., wife of Rev. J. M. Frost, of St. Johnsbury, Vt., Ruth E., and Jeremiah C. R.

Perhaps no man, during the period of his active life, was more prominent in the affairs of York. In the legislature and in the various town offices which he held, as selectman, for twelve years, moderator, trial justice, etc., he ever played the part of an able, faithful, public-spirited citizen. For over twenty years he was government clerk at the Kittery Navy Yard, in the construction department. His carefulness, conscientiousness and courtesy in the performance of duty won for him the respect and love of all who knew him; and it is not too much to say that no man in York was more noted for kindness or held in more regard as a friend.

In early life he joined the Congregational Church, under the religious influence of Rev. Wm. A. Patten. By temperament, however, he was a Methodist, and for the last twenty-five years found his home in the Methodist Episcopal Church, for the support of which he gave most generously of time and money. In leaving the Congregational for the Methodist branch of the Christian Church, he declared himself to be actuated by the motive to do what the highest interests of the kingdom of Christ demanded. He was for many years superintendent of the Methodist Episcopal Sunday-school, and to all strangers who attended the church his genial smile and cordial handshake gave a warm welcome.

Though blessed during most of his life with unusual good health, for the last three years he suffered greatly from a lingering disease, which served only to bring into clearer light his fortitude and cheerfulness. Mrs. Putnam, an invalid for twenty years before her death, and enduring pain with saintly patience, died a little less than four years ago. Separated for this brief time, husband and wife are now joyously reunited in a world where the sickness and sorrow of the earthly life are but a memory.

Mr. Putnam had long been the recording steward of the church, and at the last quarterly conference appropriate resolutions of sympathy and appreciation were passed.

D. C. ABBOTT.

**White.** — Mrs. Emily C. White, of North Dighton, Mass., was called to her heavenly home, Nov. 30, 1902. In a few days she would have been sixty-five years old, but long-continued sickness and suffering had aged her far beyond these years. Although an invalid for so long, yet her last illness was of but short duration. Quietly she slept herself away, and her spirit was at rest with God.

Mrs. White's Christian life was vital and real. For half a century she had been a follower of Jesus. During all these years she held her membership in the South Westport (Mass.) Christian Church, but for more than twenty years she had been a regular attendant, when health permitted, at the North Dighton Methodist Episcopal Church, of which eight of her sons and daughters have been members. She delighted in the church services, and when de-

prived of these privileges gladly welcomed the social meetings in her house.

The home was the centre of her power. The large family of eleven children taxed her strength to its utmost. Nevertheless, with tact and thoughtfulness, she lived unselfishly for those whom she would lovingly serve; and now her children and grandchildren rise up to bless her memory.

Many friends, with the immediate family, gathered to render their tribute of respect, and then to lay away the mortal, fully expecting, through grace, to meet the immortal. The seven surviving children, the grandchildren, the brothers and sisters, with other relatives and friends, remember her true life. He that gave life will give eternal life. H. H. C.

**Butler.** — Mrs. Celia Butler, wife of J. F. Butler, M. D., fell asleep in Jesus, Nov. 20, 1902, aged 70 years.

For nearly forty years Mrs. Butler was a faithful and devoted member of the Methodist Episcopal Church in Chesterfield, N. H. Her home was in the part of the town known as Spofford, situated at the outlet of the lake. Here Methodist services have been held for many years. The welfare of the church and community was ever on her heart, causing her to render a constant and cheerful service wherever she was most needed. As the membership is very small, she consented to take upon herself the duties of several important offices, being at the same time Sunday-school superintendent, financial agent, and secretary and treasurer of the Ladies' Aid Society.

She obtained her education at the New Hampshire Conference Seminary, living during that time with her uncle, Rev. Silas Quimby, of precious memory. She was a sister of Rev. Leroy S. Brewster, who will be remembered by many in the New Hampshire Conference.

In her last severe illness of less than two weeks she was sweetly sustained by the presence of the Master, and was enabled to rest in His love to the last; and because of His presence while walking through the valley of the shadow of death she feared no evil. Words cannot express our loss, nor her gain. May the sustaining, comforting and sanctifying grace of God be given to her bereaved and suffering husband!

N. FISK.

**Hill.** — Another of our "little flock" in East Woodstock, Conn., has been taken to the fold above. Mrs. Mary Ann Hill, who, with her husband, George W. Hill, had been many years a member of our church here, died very peacefully, Dec. 13, 1902, at the age of 77 years.

Mr. Hill "went away" before her nearly two years ago. It must be very sweet for them to meet again in heaven. During long seasons of his extreme feebleness Mrs. Hill cared for her husband very tenderly. After his decease, a daughter, Mrs. H. M. Gifford, took the aged mother home, where loving kindness made her closing days of life very restful.

Mrs. Hill's words were few, but to do what she could was her daily endeavor. Both she and her husband had a great love for ZION'S HERALD, finding strength and comfort in reading it as the years went by.

Two daughters, Mrs. Gifford and Mrs. Ezra May, survive Mrs. Hill; also three brothers, two of whom now live in Woodstock, and the oldest, Jason Chamberlain, who was attracted to California in '49, has since resided there.

We buried the lifeless form in our village cemetery amid the dreariness of a winter storm, but were sure that our departed sister, with whom we had held sweet communion here, was enjoying the sunlight and rest of the cloudless land.

OTIS E. THAYER.

**Bowen.** — Death removed one of Westfield's leading physicians early Friday morning, Oct. 10, 1902, in the person of Dr. Charles W. Bowen, aged 58. He had been in poor health for over a year, and for eighteen weeks had not been able to leave the house.

Dr. Bowen was a native of Castle Creek, N. Y., and graduated from the Syracuse Medical College. He also took a post-graduate course at the College for Physicians and Surgeons in New York city, and first opened an office for practice at Centre Lisle, N. Y., where he remained for three and one-half years. He located later in the town of Granville, Mass., remaining there for six years, after which he moved to Westfield. In 1880, he opened an office in the

post-office block, where he remained up to the time he was obliged to retire from active practice.

Dr. Bowen was a man who, although of a quiet disposition, had a host of friends and acquaintances in this town and vicinity. He was a painstaking student, and was in every way thoroughly equipped to practice his profession. He was always in close touch with the local and general affairs of the day and was ever ready to talk over current events. He devoted himself earnestly to his work, and was held in high esteem and confidence by the community. Dr. Bowen was a member of the Methodist Episcopal Church, being an active and faithful worker. For many years he had served as treasurer of the board of stewards. He was also chairman of the music com-

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mittee. His heart was bound up in the prosperity and work of the church.

His long illness was attended by great suffering, which was borne with heroic fortitude and in great Christian patience and triumph. During the last few weeks he seemed to have special illuminations and uplifts of the Spirit, and in the midst of the severest sufferings was enabled to praise God and rejoice in anticipations of the eternal victory. We miss him greatly, and the church is poorer for his departure. Rev. Dr. Leonard, of Dorchester, a former pastor and one greatly loved by Dr. Bowen, was present at the funeral services and paid fitting tribute to the character of the deceased. Mrs. Bowen and daughter, Miss Carrie E., will continue to reside in the homestead, sorrowing, but "not as those without hope." They look forward to the glad reunions of the better life, and rejoice in hope of the glory of God.

JOHN D. PICKLES.

**Eaton.** — Melissa Pillsbury Eaton was born in Warren, N. H., Sept. 29, 1835, and passed from earth, Dec. 2, 1902.

June 22, 1856, she was united in marriage with Ezra Bartlett Eaton, of Warren, N. H. Of this union one son was born, Willard C., who died on his 36th birthday, nine years ago.

Mrs. Eaton was of a quiet and sweet spirit. Her piety was manifested in kind acts as well as in words. She exemplified a heroic as well as Christian spirit at all times. The early death of her only child was a great affliction, but it was borne with Christian patience.

For five years Mrs. Eaton suffered from a most painful disease, and when eminent doctors said that there was no possible hope for her, she lovingly put her arms about her husband's neck, and said: "The parting will be only for a little time." However, she lived over two years, suffering all the time; but never a murmur or a complaint escaped her. She was always cheerful and thoughtful of others. She was constantly expecting death to come and relieve her of her pain; so when the end came suddenly she was not afraid. She gently passed on to that world where the inhabitants shall never say, "I am sick."

The funeral services were conducted by her pastor, Rev. H. E. Allen, in the home of which she was so fond.

H. E. A.

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## JESSE LEE JUBILEE SERVICE

As a fitting climax to the observance of Jesse Lee Day in the churches of Greater Boston on Sunday morning, a general jubilee service for the entire metropolitan district was held in People's Temple in the afternoon. There was a large, representative and appreciative audience in attendance. After the conclusion of the musical exercises, which were in charge of Prof. W. W. Adams, the very efficient musical director of the Temple, Rev. Dr. W. T. Perrin, chairman of the local thank-offering committee, opened the meeting. Among other things he said: "We are glad to think that from northern Maine to Long Island Sound the Methodists of New England are celebrating this thank-offering jubilee. We are glad to think their thoughts are of the great apostle of the Lord Jesus, Jesse Lee; that they rejoice in his coming and what he stood for. It is fitting that here in Boston, within whose borders Jesse Lee preached his first sermon, we should meet for these most interesting exercises."

A cordial welcome was then extended to those who were to participate in the exercises, and in felicitous terms Dr. Perrin introduced Bishop Andrews as the presiding officer of the occasion.

The Bishop, in well-chosen phrases, expressed his pleasure at being able to take part in the exercises celebrating the Twentieth Century Thank-offering movement, and also to be able to say that when the clock strikes twelve next Wednesday night the secretary of the movement, Dr. E. M. Mills, will announce, in the church in which the movement was conceived, that the hopes of the workers have been realized, and that the \$20,000,000 for which the appeal was made has been pledged. He was also pleased to do his part in sounding the praises of Jesse Lee, who preached the hearty Gospel that has characterized Methodism from the beginning, and to commemorate the honor of that man by a practical act—the founding of a Jesse Lee Chair of Preaching in the Boston University School of Theology.

After the singing of a hymn announced by Dr. Crane, President Warren offered prayer. Dr. James W. Bashford, president of Ohio Wesleyan University, was then introduced as the first speaker. He gave his hearers an illuminating vision of the forces that are shaping the civilization of the world, laying particular stress upon the growth of the Anglo-Saxons and the English language.

"What language, race, civilization and religion shall predominate in the world neighborhood growing up around the Pacific Ocean?" he asked. "Americans have a great opportunity to shape these developments during the next one hundred years. The providential opportunity and responsibility for service to humanity rests with the English-speaking people. Growth must now take place in the countries controlled by the British flag and the Stars and Stripes—in North America, Australia, and Africa. There has been a marvelous development of English-speaking peoples in the last century, and it will be greater in the next. By the year 2000 I look to see 1,000,000,000 people speaking the English language, which will then be the language of the civilized world. It is said the sun never sets on the flag of Great Britain, but it is equally true that it never sets on the Stars and Stripes; and I pray God it never may until the Sun of Glory shall arise on a redeemed race. The sun never sets on the spires of our Methodist churches. You will find these edifices everywhere. Methodism has increased over 800 per cent. in one hundred years, and the labor for the Master in this denomination must be proportionately large. We have enveloped the globe with the righteousness of Jesus Christ, as there is not a minute in the whole day that some saint is not on his knees somewhere."

"God has held out the sceptre to the people of

our country. If we let it slip from us we shall never be able to grasp it again. We have come to the parting of the ways. He has given us the opportunity; let us grasp it. The church which has the opportunity of leading the people of the twentieth century is the one which we represent here today. The tasks that confront us are these: The evangelization of the world and the Christianization of business. It will be a slow task, and there must be serious preparation, but our theological schools are the stepping-stones to it. What we need is consecrated culture."

Dr. S. F. Upham, of Drew Theological Seminary, was the second speaker. He gave a most satisfying analysis of the conditions that existed in New England at the time of Jesse Lee's visit. It was vividly illumined with anecdotes and the wit characteristic of Dr. Upham. In the main outlines the address was as follows:

"The year 1789 was an epoch-making year in Church and State. In that year George Washington was inaugurated the first President of these United States, since which time we have grown to be a big nation with a big N. Less than a month later, at a convention of Methodist preachers in New York, four things of importance were done: First, a letter was sent to President Washington extending him the sympathy of the people and assuring him of their support—the first religious body to take action of that time. Second, it provided means to establish the Methodist Church in Canada. Third, it provided for the establishment of the Methodist Book Concern—the oldest and largest of its kind in the world. Fourth, it commissioned Jesse Lee to be an apostle to New England."

"There are three questions I would like to ask: What did he find here? What did he bring in his message to New England? What did he leave when he went away? He found educated and cultured people. Learning predominated. Lee had tact, and did not ridicule the people, whose ideas were different from his own. He complimented them. He found Congregational churches established by law in Connecticut and Massachusetts; he found the clergy in a literary class by themselves. It was the church controlled by the state. He found two types of a Christian faith—rigid orthodoxy and loose liberalism. He brought a message that appealed to men, because men were men, not unworthy worms of the dust. He preached everywhere the blessed evangel. He brought a message that modified the theology of all the churches of New England."

"He left Methodism, the Methodist Church, your legacy and mine—the Methodist Church with its possibilities. This is our legacy, and God will hold you and me responsible. Let us erect a monument to Jesse Lee; not of granite, because that will crumble. It is proposed to endow a chair in his honor in the Boston University School of Theology. Let it be done, and from the school shall go forth prophets to preach the evangel."

The jubilee collection was taken by Dean Buell, who feelingly exhorted his hearers to make their contributions as an act of worship and thanksgiving.

Bishop Mallalieu made a short closing address, in the course of which he said:

"New England owes much to Virginia, in that she has sent us two noble men. One opened his commission under the Old Elm in Cambridge, which stands today; the other opened his commission under the Old Elm on Boston Common, which, alas! has passed away. Jesse Lee opened his commission fifteen years after George Washington opened his."

"From the time when Christianity was inaugurated in Jerusalem, Christianity has been a revolution. Martin Luther was a revolutionist of the worst kind. England is what she is today because John Wesley, another revolutionist, laid his hand on the helm of destiny, and turned her from a downward course. Jesse Lee was a revolutionist because he revolutionized the theology of New England."

The doxology was sung, and, by request of Bishop Andrews, the benediction was pronounced by Bishop Mallalieu.

A fine impression was produced by the jubilee service, and, aside from the

financial results, it will help to give a greater solidarity and momentum to the Methodism of Greater Boston. Indeed, the entire Jesse Lee movement throughout New England, and the Thank-offering undertaking in general, will operate powerfully in the direction of a deeper consecration, the sanctification of culture, and the promotion of a more intense evangelistic zeal in the whole denomination.

## Editorial

Continued from Page 1692.

England Methodists has been deeply stirred by this appeal, and that the canvass, which is to continue until the Spring Conferences, will ultimately secure the full endowment of the Jesse Lee Chair of Preaching.

The Joint Hymnal Commission is to meet in Nashville, Tenn., Jan. 10.

The wise man is he who makes up his mind what to do, and does it at once. Quick judgment and energetic execution are two important factors in determining the product called "success." A prominent man, writing a special message to young people, offered this bit of counsel: "Begin right, and right away!" That exhortation would serve well as a New Year motto.

At the meeting of the Board of Managers of the Missionary Society, held Tuesday, Dec. 23, the continuance of the Open Door Emergency Commission was decided upon, and its members elected. These are: Bishop E. G. Andrews, Bishop C. H. Fowler, Dr. A. B. Leonard, Dr. H. K. Carroll, Dr. Homer Eiton, Dr. J. M. Buckley, Dr. John F. Goucher, Dr. F. D. Gamewell, Mr. Anderson Fowler, Mr. John R. Mott, Mr. S. Earl Taylor. At the same meeting Dr. F. D. Gamewell and Dr. E. M. Taylor were elected Field Secretaries of the Missionary Society for 1903. The Commission will meet at an early date to plan the work for 1903.

A Methodist minister writes: "A lady in my congregation of Presbyterian faith, a reader of ZION'S HERALD, sends the enclosed five-dollar gold piece as a Christmas present for the superannuated minister who has only \$25 on which to get through the winter." The gold piece has been forwarded to the minister for whom it was intended.

Several pages of this issue are necessarily devoted to the index of our 80th volume. Our readers will not fail to note that ZION'S HERALD has finished eighty significant years.

The New York Tribune, in referring to the sale of Park St. Church, this city, wisely concludes: "Like the Broadway Tabernacle in Manhattan, it must pass away. To consider practical matters of business investment, it may not be out of place to mention that the two celebrated church properties in New York and in Boston have been sold for amounts not far apart. In each instance a religious landmark of note is to give way before the almost irresistible onset of business enterprise."

A fine report of the observance of Jesse Lee Day at Worcester on Sunday, sent by our regular correspondent, is received too late for insertion in this issue. From this report, as well as from those who heard it, we are informed that the address delivered at the mass meeting by Rev. Franklin Hamilton was particularly eloquent and forceful.



